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**MEMOIR OF THE LATE REV. RICHARD FROST,  
OF DUNMOW.**

THE late Rev. Richard Frost, of Yarmouth, was born September the 10th, 1700. His father, Mr. Richard Frost, was a respectable manufacturer in the city of Norwich, and a man of great spirituality and heavenly conversation. His son, who inherited much of his father's serious spirit, had early devoted himself to the work of the christian ministry; and, with that view, received a classical education, under the Rev. Mr. Pate, master of the Free-school in Norwich. But as the spirit of the times, in the latter end of Queen Anne's reign, was very unfavourable to religious liberty, and the Protestant Dissenters had the most alarming prospects before them, he was prevailed upon by his friends to suspend the prosecution of his studies, at least for a while, and to apply himself to trade. He still, however, kept his beloved object steadily in view, and with indefatigable zeal improved every opportunity to enlarge his literary acquisitions. Upon the accession of George the First to the throne, and the fair prospect of returning liberty, he joyfully relinquished all the flattering and lucrative prospects of trade, and resolved to pursue his studies for the ministry. He first entered upon his academical course under the direction of Dr. Ridgley, of London; and having spent three years in his academy, he went over to Holland, and entered himself a

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student in the University of Utrecht. From thence he removed to Leyden, where he finished his course of education. In each situation, his serious yet cheerful spirit, his prudent conduct, and uncommon application, gained him a high reputation, both with the Professors and his fellow-students. Upon his return from Leyden, with the most honourable testimonials, in the year 1726, he preached for some time at Bradfield, in Norfolk; and about the year 1729, or 1730, he was called to Yarmouth to assist the Rev. Mr. Goodwin. Mr. Goodwin soon after removing to London, Mr. Frost was ordained pastor of the church in the year 1732; and for near thirty years he faithfully discharged his ministry, and supported the character of his profession, in that place. He was distinguished for the purity of his conversation, the holiness of his life, his zeal for the glory of God and the happiness of his fellow-creatures; and he was unwearied in supporting what he believed to be the uncorrupted doctrines of the Gospel; whilst it was his constant care to remind his hearers of the practical influence of those truths, and to enforce the precepts and example of Christ upon their hearts and consciences. His style of preaching was animated and pathetic, and he was peculiarly attentive to the circumstances of afflicted, meek, and discouraged Christians; supporting them with

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the cordial truths and reviving promises of the word of God. His conduct in life was remarkably uniform and exact; so that, if you knew him for a day, you knew the general and even tenor of his life.

In summer, he constantly rose at five in the morning; and, except the interval for breakfast and family prayer, continued in his study till twelve. He returned to his study again, after dinner, till four; and from four to six he daily devoted to visiting his people, that by inquiring into the state of their minds, hearing their religious complaints, and observing their improvements and defects, he might the better adapt his public discourses to their circumstances, and promote their edification by his ministry. He seldom omitted composing two sermons every week; which, if they had not all the accuracy of more laboured compositions, had, perhaps, for that reason, the more of that simplicity, pathos, and sentiment, which constitute the real excellence of popular sermons. He was often desired to publish particular discourses, but seldom complied. A Sermon on the Death of Dr. Doddridge; a Harvest Sermon; a Sermon against Calumny and Slander; a Sermon against Drunkenness; a Sermon at the Ordination of the Rev. Mr. Tozer at Norwich; and a useful little piece, entitled "the Seaman's Manual," were all that he published. In the whole of his conversation and public discourses, he exalted the Redeemer; and while he insisted upon the necessity of holiness and purity of life, in the professors of the Gospel, he uniformly taught them to place their dependence upon the righteousness of Christ alone for their justification—believing this to be the way that God had chosen to glorify himself, in the salvation of sinners. His eager thirst after knowledge was not merely for his own present

improvement; but that he might be thereby more thoroughly furnished for every part of his work, better promote the interests of his people, and serve the cause of his divine Lord and Master.

Mr. Frost was twice married. His first wife was Miss Rebekah Martyn, the daughter of Richard Martyn, Esq. Merchant; by whom he had three children—two sons, Robert Martyn and Richard, and a daughter named Rebekah. Mrs. Frost died at Yarmouth, September 22d, 1739, in the 37th year of her age. He preached her funeral sermon from Jude, verse 21, "Looking for the mercy of the Lord Jesus Christ unto eternal life;" in which he says, "She rightly placed religion in the inner man, and judged that keeping the heart was at once the most needful and most difficult work in the world. It is a just note in her papers, concerning the wisdom of this world, and the wisdom from above, 'The former is a false fire, that diverts from straight and safe paths, to dangerous pits and precipices; the latter leads to sure and never-failing bliss, perhaps by painful steps, but it is to everlasting honour.'" After living a widower about four years, he married Miss Mary Marsh, a niece of Justice Marsh, of Norwich. Numerous and important as were his public engagements, he spent much time in the cultivation of personal religion. On the return of a birthday, he writes in his diary, "O my soul! art thou born again?—a most important question; to which I scarcely know what answer to return. Sometimes hope, sometimes fear, weighs down the scale. Oh, my God, show me the true state of my case! and, as I have lately in public been pressing others to become thy faithful servants, Oh let me not be the servant of sin, and the slave of Satan all the while! Clear up my evidences for a better world, and

make me more humble, circum-spect, and diligent in my holy walk with thee. Oh that this may be the best year of my life, wherein I shall do most for God's glory, for advancing my own eternal interest, and promoting that of others!"

On the date of June 17, 1746, he expresses himself much gratified with a visit he had paid to his endeared friend, Dr. Doddridge: "I have just returned from Northampton, after about fifteen days' absence from my family and friends at Yarmouth. I spent a week with my excellent friend Dr. Doddridge, who received me with the highest civility. I preached three times in the Doctor's pulpit, to a very attentive audience. The Doctor's family is one of the brightest instances of living religion I have any where met with. May the Great Head of the Church long preserve so useful a life, to diffuse the savour of vital religion through the whole county of Northampton; and may his edifying writings become a blessing to the Protestant cause, and an honour to the Dissenting interest!"—Upon the lamented death of this truly useful and exemplary man, Mr. Frost was much affected; and, in a funeral sermon preached upon the occasion to his Yarmouth friends, expatiates pretty largely upon his character and writings. The text is taken from Rev. ii. 1. "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." And the circumstance which led him to the choice of it was, that it was the last passage of Scripture he ever heard the Doctor preach upon, when he attended at Sudbury, at the Rev. Mr. Hoxhall's ordination, in the month of May in the same year in which he died. It may not be improper to mention a circumstance alluded to in this discourse, which does not appear to be gene-

rally known; viz. that upon the decease of a worthy tutor among the Protestant Dissenters, (the Rev. Mr. Jennings,) the neighbouring ministers made a visit to Mr. Doddridge, and, with great importunity, pressed him to undertake that charge. He long resisted their solicitations, on account of his youth; but they continuing still to be importunate, he was at last persuaded to make a trial with four or five, and acquitted himself so well in the care of these, in the sentiments of proper judges, that it was unanimously agreed he should be set at the head of an academy. And to remove Mr. Doddridge's chief objection, that he could not faithfully fill up the two important characters of a pastor, to have the whole work of preaching and ministerial visits lie upon him, and that of a tutor, the congregation generously offered to choose him an assistant. Upon this, Mr. Doddridge took upon him the important post of being at the head of an academy. It was the constant practice of Mr. Frost to take every opportunity of impressing the minds of his children with a sense of the importance of religion; and he could not for a moment entertain the idea that his engagements as a minister exempted him from the important and interesting duties of a christian parent; and he had the satisfaction of seeing his labours crowned with a divine blessing. To his son Richard, who had lately been apprenticed at Beccles, he writes, "I have sent you Dr. Doddridge's Sermons for Young People. The subjects are well chosen, and each of them very seriously and judiciously handled. May God make the serious reading of and meditation upon them of great use to you, especially on the Lord's day, when you have most time for religious exercises. I rejoice to find you have such just sentiments of the necessity of

sanctifying God's holy Sabbath. Fully persuaded I am, that a conscientious improvement of the Lord's day is the way to draw down a divine blessing upon you through the whole week." In another letter to him, he strongly recommends attention to business, and says, "It is an unspeakable blessing to have business to do. Those whom the world call fine gentlemen, and whom thousands are apt to envy, as living on their large estates in ease and plenty, are usually to be pitied, considering the abuse most of them make of their leisure. Gloom and melancholy would be apt to corrode nine out of ten of the human species, if they had no stated employment. If daily employment was judged, by the infinitely wise and good God, needful for man in his innocent and happy state, how much more necessary is it for him in his present fallen condition? How many dangerous temptations, to which the idle are exposed, is the man of business freed from? He is employed in the fields, in the counting-house, or in the shop, according to the station in which Providence has placed him; and, whilst diligent in business, he is in the way of a blessing."

In a letter which accompanied the present of Bennett's Christian Oratory, he writes, "I have sent you one of the best books, next the Bible, which I know of in the English language. It is in itself a little library of practical Christianity; and a few valuable books, carefully and often read, digested, and meditated upon, are better than a large library, which a man too often loses his time in dipping into and superficially glancing over. Oh, be sure, my dear child, to choose God as your Friend and Father in Christ Jesus! To have him for your Father, in a special covenant relation, is the sum of blessedness. Living Christianity and nominal Christianity are two

very different things. O how many thousands totally mistake, and take up with the latter without the former! God grant that neither you nor I may be of the number of self-deceivers in an affair of everlasting consequence!"

Mr. Frost was frequently engaged in ordination-services, in the counties of Norfolk and Suffolk; and there are some very suitable and pertinent remarks in the discourse which he delivered in Norwich, at the ordination of the Rev. Abraham Tozer, entitled, "the Importance of the Ministerial Office, and the Difficulty of rightly discharging it." In this sermon, which is founded upon the exclamation of the apostle, 2 Cor. ii. 16. "*Who is sufficient for these things?*" he shows the just grounds upon which the inquiry is founded, and then proceeds to draw several important inferences from the subject. "Arduous and difficult as this work is," he remarks, "it appears justly surprising, that so many *weak* men should imagine their slender talents equal to the ministerial charge, and so many *wicked* ones, dare to intrude themselves into so important and sacred an office;—that a faithful, conscientious discharge of the various duties comprised in the work of the ministry will find a man employment enough, without engaging in secular pursuits; and that they who are best qualified for the work, ought still to press after further improvements." And he justly adds, that "as the work of a gospel minister is so difficult, as well as important, such congregations as choose a well qualified pastor should endeavour to make the burden sit as easy as possible, by bearing their proper part of it."

In season, and out of season, this laborious minister of Jesus Christ devoted his gifts and acquirements in promoting the glory of God, and the welfare of immortal souls. His abundant labours



brought upon him at length such an universal relaxation of the nerves, and such a consequent dejection of mind, that he was not only incapable of farther public service, but even of enjoying the society of his friends. For nearly twenty years previous to his death, was the church and congregation at Yarmouth deprived of the ministerial labours and pastoral care of the very valuable and justly beloved man, who first presided over them as a christian assembly—years of distressing gloom and melancholy to himself, and of almost uninterrupted distress to his family. But at the close of life, though not able to speak, yet from the composure of his counte-

nance, his up-lifted hands and eyes, his friends had the strongest reason to believe he enjoyed the peculiar presence of God, and that at the evening of life it was light about him—the happy prelude, the dawning of eternal day. He died January 3d, 1778, in the 78th year of his age; and a very appropriate and affectionate tribute of respect was paid to his memory, in a funeral sermon, by his successor, the late Rev. Thomas Flavel, from Psalm xcvi. 2. "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne;" which was published, and which has supplied several of the particulars of this memoir.

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## ORIGINAL ESSAYS, COMMUNICATIONS, &c.

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### ON THE PREJUDICES EXISTING IN SOME PERSONS AGAINST PRACTICAL PREACHING.

(To the Editors.)

THERE is a class of professors in the present day, who sicken with disgust, or fire with indignation, when a minister follows up his statements of doctrine with plain, direct, and pressing exhortations to a corresponding and consistent practice. Our Lord, indeed, commands us to occupy our talents, to work while it is day, to labour for that meat which endureth to eternal life; and a neglect of these commands draws from him that keen-edged rebuke—"Why call ye me Lord, Lord, and do not the things that I say?" The apostles, in their letters to the first churches, perpetually urge and renew their exhortations to self-denial, patience, activity, and diligence, not merely in language of a general and indefinite kind, but in such as distinctly specifies both personal and relative duties. Yet if a minister pursues the track thus marked out, and treads in the very steps

of these infallible guides, certain high-toned professors constantly call him an Arminian, a legalist, a work-monger; endeavouring in every possible way to degrade him in the estimation of his people, and to alienate their minds from him. Now I should be glad to have this prejudice against practical preaching closely and impartially examined, that we may know whence it rises, what circumstances strengthen and increase it, and what means are best calculated to annihilate or check its influence. Some of your correspondents, who possess acuteness and skill in analyzing the powers of the human mind, and tracing its propensities to the causes, either direct or collateral, from which they spring, will, I hope, take the hint here dropped, and give us their free thoughts on the subject. Inadequate myself to such a discussion, I would only propose a few questions, to call forth the more matured knowledge and experience of those who are better qualified to do it justice.

I ask then, does this unhappy prejudice against practical preaching, arise from a weak and perverted judgment? We grant, indeed, that it is a fatal error in men to build upon the ground of their own merit, to entrench themselves in self-righteousness, and obstinately to reject the perfect justifying righteousness of Christ. It is with great propriety, that faithful ministers set themselves most strenuously, as did the apostles, to oppose and beat down, and completely overturn this dangerous error. Now when these same ministers insist on the necessity of good works, as fruits of faith, as evidences of personal piety, do the professors here referred to, through a confusion of ideas, entertain a fear lest the doctrine of salvation by grace should be in this manner undermined? They are sometimes heard to complain, that a preacher pulls down, at the end of his discourse, what he built up in the beginning, even after due pains have been taken to prove the justification of the soul to be by faith alone, and to assign to holiness of heart and life its proper place in the system; but if there be such an inability or inaptitude in them, to perceive an obvious distinction, when broadly marked in modern sermons, and they tremble for the ark of God (to use one of their own phrases), in the hands of these Philistines, how is it possible for them to read through, without alarm, the epistles of Paul, the conclusions of which abound with hortatory and practical addresses? That which was safe and salutary in the days of the apostle, cannot surely be dangerous and deadly now.

Or does the unhappy and injurious prejudice above described, arise from pride and overweening conceit? When a man aspires to the praise of superior knowledge, or exclusive orthodoxy, giving out that *he himself is some*

*great one*; he fancies, that by depressing others, he becomes more conspicuous. Pride is the fruitful root of many false principles. "If any man," says St. Paul, "teach otherwise, and consent not to the wholesome words of our Lord Jesus Christ, and to the doctrine according to godliness; he is *proud*, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt mind." The picture here drawn, exhibits every feature of many living and well known characters. As far as my observation has extended, the persons who are most inimical to practical preaching, are remarkable for their love of singularity, their fondness for paradoxes, and the noisy clamour of debate; generally forward to contradict, but impatient of contradiction; at once puerile in their ideas, positive and pedantic in their expressions.

Or does this injurious and inveterate prejudice, against the practical part of religion in the pulpit, rise from a constitutional indolence, an habitual love of ease and indulgence? To some, the very words, *duty, obedience, diligence*, &c. though taken from Scripture, have a grating sound. When these, and similar terms, expressive of our obligation under the Gospel, to live a holy, heavenly, active, and useful life, come forth in a strain of energy from the lips of a preacher, the eyes and agitated muscles of these professors betray their uneasiness, and emphatically evince their loathing and abhorrence. I know some, who object to ministers of sound principle and excellent character, and when requested to say why they dislike them, the answer is:—"We cannot bear to hear so much about doing and working; it is driving with the lash of Moses, not drawing with the love

of Christ." But, then, the life of these persons, furnishes a key to open and explain both their partialities and their antipathies. "The state of the world," observes Mr. Cecil, "is such, and so much depends on action, that every thing seems to say to every man, *do something—do it—do it.*"

But the man who wishes to sit at his ease in Zion, or lull himself to slumber, and dream of happiness and heaven, secured by an orthodox creed, unconnected and unincumbered with God's commandments, he has no patience with the preacher, whose rousing charge disturbs his repose, and he might address him in the language of Ahab to Elijah, Hast thou found me, O my enemy? The case will not be very different with the man who labours to reconcile a profession of religion with forbidden sensual gratifications, or worldly habits. Almost any scheme of doctrine will answer his end, if a close practical application does not pinch and torture the conscience.

J. T. B.

## DIURNAL CHIT-CHAT.

## DIALOGUE BETWEEN TWO NON-CONS.

(Continued from page 467.)

(SCENE, TIME, INTERLOCUTORS as before.)

*Ridiculum acri**Fortius ac melius plerumque secat res.*

HON.

"I do not think it worth my while to make here a *long* discourse, to discover the foulness of their rotten arguments."

D'EMILLIANNE.

Mr. W.—How d'y'e do B—?

I have been waiting for you for these last ten minutes; but have spent the time, not unpleasantly, in running over the *third* section of our Catholic author's dissertation.

Mr. B.—And what do you think of it?

Mr. W.—It contains such monstrous assertions, that I verily believe none but some starveling elf, under the stimulating longings of an empty stomach—which have, in all ages, been considered as astonishing provocatives to the use of the *pen*—would have dared to publish them. I can scarcely believe that even a *Roman Catholic*, with all that impudence which so peculiarly characterizes men of his stamp, would have dared, except from the motives I have mentioned—the all potent impulses of *appetite*—to write in such an atrociously mendacious strain, or ventured so openly to set at defiance truth and fact.

Mr. B.—Though I am far from thinking your conjecture improbable, that it has been written by one of those venial hirelings

"Who daily scribble for their daily bread;"

yet I entirely differ from you, as to the length which a Roman Catholic's assurance will carry him. Full or empty, with or without an appetite, I believe there are few things which *he* will scruple to assert, if there is the least probability of injuring the Protestants by it. But, let me see—if I mistake not, the third section is entitled, "What has hitherto been the success of Protestant Missions?"

Mr. W.—Yes; and our author seems uncommonly nettled that the Protestants should have been so presumptuous as to hint, in allusion to the unsuccessful mission of the *chagrined* Dubois, that, if the Roman Catholics had failed in their attempts to evangelize the heathen, it was no reason why the Protestant missions should meet with a similar fate.

Mr. B.—Ha! ha! ha! That is indeed a bitter dose for the infallibility of Mother Church to swallow; and no wonder our Catholic author should make a

wry face about it. But just be so kind as to read the expression of his wrath upon this point.

*Mr. W. (reading).—*

“It is here that the Abbé triumphs, and his antagonists are left even without a reply that deserves serious consideration. The latter begin their answer by the luminous remark, that, supposing the Jesuits, whom they call the Abbé’s *brethren*, (as if he were a Jesuit!) have failed in converting the Hindoos, that is no reason why the more enlightened, pure, and scriptural Protestant Church should fail in the same attempt! Gracious heaven! to what a pitch have we already come in the scale of LIGHT! James Hough and Henry Townley more enlightened than the Jesuits!!! Too much light has the same effect on our sight as complete darkness; and this fact alone can account for the singular assertion contained in the sentence above!!! The Protestant Church may succeed, where the Catholic has failed!

What think you of that? Our friend seems to be quite overwhelmed with surprise. It even provokes him into the use of profaneness.

*Mr. B.*—Not that his *profaneness* is any proof of provocation; for I doubt not our author would have been transported into equally indecorous and irreverent expressions under much less exciting circumstances. He is evidently of the *genus irritabile*. But I cannot help thinking of that attempt at metaphorical elegance, “*arriving at a pitch in the scale of light!*” What a pitch we shall arrive at, if we do but continue to move along his scale! It seems to be *η οδὸς κατὰ, the road downwards*.

*Mr. W.*—Nay, nay—do not be offended with the man. He has given us his *best*, no doubt; and, as Dr. Johnson says, “No man likes his *all* to be despised, however little that may be.” But the fact is, it is all very excusable in the Romanists: they never were, *en masse*, favourable to the graces of composition, and the beauties of fine writing. Literature and printers have always been to them abominations; and, no doubt, they

heartily wish that old Faust, and Schœffer, and Caxton had suffered martyrdom, by a hearty squeeze in their own printing-presses. There is certainly one thing which our author, in the paragraph above, has placed in a proper light. To represent the Abbé as a *Jesuit* can scarcely be accounted just; although, whether the injustice is offered to the Abbé, or to the Jesuits, might admit of some litigation. At all events the controversy, if fruitful of nothing else, might yield a laugh.

*Mr. B.*—True; they are both about upon a par, as it regards all the more *distinguishing* features of their characters.

*Mr. W.*—But, looking at it again, I deny that it was *really* improper to term the Jesuits the Abbé’s *brethren*. If they are not his *brethren*, what are they? They belong to the *same Church*, and cannot, therefore, very well be thought *indifferent* to him; and to suppose that they can be *enemies* would be impiously belying the concord of the harmonious Catholic Church. At least, the Church counts the Jesuits among her dearest sons.

*Mr. B.*—I perfectly agree with our author, however, in one clause of the paragraph: “Too much light,” says he, “has the same effect on our sight as complete darkness.” The half-blind, mole-like animal, you see, having just emerged into the bright day of Protestantism, and being confounded with the light, exclaims, with blinking and winking, Into what *chaotic darkness* he has thrust himself! But just read another sentence or two.

*Mr. W. (reading).—*

“The Protestant Church may succeed, where the Catholic has failed! Were the person who is capable of entertaining such an idea, to point us out a christian nation, that had not been made so by the Catholic Church; were he able to show us a single country or province, in the whole ha-

bitable globe, that from heathens had been made Christians by Protestants, we might descend with him into the arena, and contest the other point with him. But if neither of these be true, surely we may be excused for our want of faith or civility," —(Who ever expected either from them?) —when we smile at the idea of a Protestant Church succeeding, where the Catholic has failed!"

*Mr. B.*—Oh! so he judges the case *à priori*, and defies us to point out "any christian nation, country, or province, in the whole habitable globe," that has not been made so by Catholics! Let this obfuscated animal turn to our missionary successes in the North of Europe, in Africa, and the South Sea Islands; and if he have ventured upon the challenge you have just read, in *ignorance*—which, by the bye, even charity will hardly allow us to suppose—such a survey will be quite sufficient to convince him of his absurdity.

*Mr. W.*—And then, again, as to *their* having been so pre-eminently successful in evangelizing the heathen! If they merely refer to those whom they have made *Roman Catholics*, I must say, I think the nations alluded to have not been much improved by the conversion. But if they mean, by such language, to claim, as most Catholics do, the triumphs of the first apostles, as evidences of the efficacy of their faith, how insufferably impudent is such an appropriation. The religion of Christ no more resembled the Catholicism of Rome, than light resembles darkness.

*Mr. B.*—True; if we examine their boasted conversions, we shall find by far the greater number of them merely nominal. By far the major part of Roman Catholic missionaries might just as well have remained at home, and counted their rosaries, and filled their stomachs beneath the peaceful shadow of their own convents.

*Mr. W.*—Nor can we, indeed,

wonder that the generality of their attempts should have been virtually inefficient, if we consider the *modes* of conversion they adopted. How did they convert our own barbarous island, for instance? Seconded by all the temporal power of the Pope, and bearing the appearance quite as much of a worldly as of a spiritual embassy, the Catholic missionaries, adopting a very different course to that of the apostles, sought, first of all, the patronage of royalty; and having gained that, quite as much by arguments of a political as of a religious nature, the *conversion* and *baptism* of every *liege* subject were, of course, events of most natural consequence; and, in a short time, the whole Saxon nation became *evangelized* by royal example and authority. In many other parts of Europe a still more summary mode was adopted; and vast numbers were *converted*, like the Saracens by the Crusaders, by the cogent persuasiveness of the sword.

*Mr. B.*—Yes; the Teutonic knights, for instance, used very effectual expostulations with the heathen. But, in addition to the methods of conversion you have mentioned—the decrees of kings, and the "*argumentum baculinum*"—we may include the bestowment of temporal gifts and blessings, which have, some how or other, tended as much as any thing to the increase of Roman Catholic proselytes, as well as all kinds of *pious* frauds and religious deceptions. "*Qui vult decipi, decipatur*," say the Roman Catholics. But, to view the subject in another light, in what point was the Roman Catholic religion, in those countries to which it was successfully introduced, superior to that which it supplanted? It *found* the heathen idolaters, and it *left* them so. It found them engrossed in a religion of "*forms and ceremonies*," and itself was one of the



same stamp. The Roman Catholic missionary enters the land of heathenism, and finds the wretched inhabitant bowing down to some uncouth, gorgon-like divinity of wood or stone. Instead of endeavouring to convince him of the senselessness of such worship, he presents him with other and equally idolatrous objects of adoration—a crucifix—a well-carved and altogether genteel image of the Virgin Mary, in lieu of his former mockery of sculpture; grants him a tutelar saint from the everlasting catalogue of the Popish calendar; teaches him to cross himself with all devout flexibility; initiates him into the mystery of *counting beads*; gives him absolution for he knows not what; and reads to him prayers, and bestows upon him benedictions, doubtless with the most edifying results, in a language which he does not comprehend. Having arrived at this proximity to *perfection*, the poor heathen is *baptized*, and pronounced to be in a fair way to heaven, without *his* knowing a word about it. An instance of this very thing is on record, and which I saw, if my memory does not deceive me, somewhere in the last number of the Quarterly. An aged Japanese woman was in the habit, while a Pagan, of invoking the object of her more especial worship (Amida) many thousand times in the course of the twenty-four hours. When she was *converted* by the Roman Catholics, in the beginning of the seventeenth century, she did not relinquish her former practice, but changed the first idolatrous name for the more blessed trisyllable “Maria.”

Mr. W.—And “*ab uno disce omnes.*” There is, as you say, but a very slight difference between the practices and ceremonies of *pagan*, and those of *Roman Catholic* idolatry. And yet it is in their numerous *conversions*, as they are pleased to term them,

from the latter to the former, that Catholics so loudly vaunt themselves, and adduce, like our phlegmonous pamphleteer, as evidences of the divine approval of their faith.

Mr. B.—Yes; and an Irish Catholic Bishop (J. K. L.) tells us, that could we but bring forward as many well-authenticated instances of conversion, effected by Protestant instrumentality, as were effected by St. Francis Xavier “in one year, aye, or in one day,” he would immediately become an advocate of our Missionary Societies.\* Now St. Francis Xavier, you remember, is said to have *converted* and *baptized*, upon an average, more than *three hundred persons A DAY, for a considerable number of years!!!* According to the system of *conversion*, however, which we have just been talking over, the *real labour* of the great “apostle of the Indies,” as Xavier has been termed, must have consisted, not in the *converting*, but the *baptismal* part of the ceremony—for I can call it nothing else. Depend upon it, it is far more necessary that a Romish missionary should be a man of *bravny muscle*, than of any exalted attainments in piety or endowments of intellect.

Mr. W.—But what a shameless defiance is that of the Irish Bishop you but now alluded to! Surely, he cannot but have seen *something* of the details of our Missionary Societies, and, if so, must have known the utter fatuity, as well as impudence, of his challenge.

Mr. B.—The details of our Missionary Societies? O yes! no doubt he *has* seen them. But may J. K. L. enlighten your simple Protestant brains! Do’nt you see that he says, “well-authenticated?” Now, Roman Catholics mean by the phrase, “What-

\* Letters on the State of Ireland.

ever you Protestants do not tell us." They will believe any thing else. If the Pope were to tell them that the sun was a large ink-stand, they would give him implicit credit; but if a heretic were to say, "There is a difference between white and black," ten to one but they would think fit to dispute the proposition. But we are losing sight of our dissertation.

Mr. W.—Not so, either; for our author, like every other Catholic, adduces, in triumph, the greater number of their proselytes, as an argument for the superiority of their missions. But all their plans, and all their smooth-tongued persuasiveness, and all their most pious chicanery, seem to have failed them among the Hindoos. All the *phlogiston* of the Abbé's zeal seems to have burnt down most unprofitably to a mass of scoræ, incapable of second ignition. He appears to have returned perfectly mortified by his Indian excursion. He could not even persuade them to accept his images or his holy water: they began to think they had plenty already, and that their own were as good as his.

Mr. B.—Ay, that was a most luckless adventure! No doubt, when he left Europe, he fancied himself a second Xavier, and anticipated, in brilliant illusions, a return of the glorious days of the "Indian Apostle." Already, no doubt, did he imagine himself upon the banks of the Indus, or the Ganges, or the Burrampooter, leading the very life of a hippopotamus, amidst his diurnal number of three hundred baptisms. But, alas for the deceitfulness of fancy! alas for those premature visions of canonization! instead of the successes his imagination had predicted, instead of gently affusing cold water upon his myriads of proselytes, he found himself over head and ears in hot; for the unbelieving Hindoos, with the most audacious

disrespect for the infallibility of Mother Church, thought fit to argue, forsooth! and discuss, and so on, with the Abbé. O it was most impious presumption! He found his Jesuitical subtleties and sophisms no more regarded by the rascally Brahmins and Pundits than so many cobwebs. They were as fond of argumentative refinements as he; it was "*ruse contre ruse*"—"diamond cut diamond;" and it would have been very difficult to tell which would be converted first—the Hindoos to Catholicism, or Abbé Dubois to Hindooism. Poor Dubois! he tried terribly hard for it. He tells us himself, that he conformed, as much as possible—which means, "*all but*"—to the Hindoo manners and customs. Like those who compose the Burrun Sunkur\* caste, he was half one thing and half another, and became transformed into a curious amalgam of the Roman Catholic and the Hindoo. He abstained, moreover, from eating *flesh*, the Hindoo's abomination, and indeed, in a variety of ways, mortified himself like any Faquir† among them. But it was all to no purpose. The Brahmins looked upon him, for the dishonourable compromise of his original principles, as little better than a Pariar‡. Not a single sound convert to reward his Xavier-like exertions. Father Juggernaut moved not a muscle of his rigid and impenetrable visage on the occasion. Not one pagoda assumed the more orthodox appearance of a Catholic

\* The caste called Burrun Sunkur consists of such as are "produced by an unlawful union between persons of different castes."

† The Faquirs are *professed* self-torturers; and are considered *holy* by the people, because they choose to half murder themselves.

‡ A Pariar, or Chandold, is one who has broken the rules of his caste; and is considered a most vile character among the Hindoos.

cathedral, or a chapel to the Virgin. Not a soul cried "Confiteor," or sued for absolution for the past, or indulgence for the future. The "anathemas" or the "benedicites," the smiles or the thunders of the Church—

"Cows, hoods, and habits,  
—reliques, beads,  
Indulgences, dispenses, pardons, bulls,"

were alike objects of the most contemptuous indifference.

*Mr. W. (laughing).—*You have given an amusing account; but, really, I think the best of it is, that the Abbé, after his humbling defeat, informs us, with a most mortified visage, that the Hindoos are not to be converted—BECAUSE he, forsooth, has failed in the attempt!

*Mr. B.—*Yes, it is ludicrous enough; but it is, at the same time, so blasphemous, in limiting the Almighty's grace to their own instrumentality, that I can never think of it with patience.—Let us return to our dissertation. Did you observe in what a dastardly manner our author has eluded the main strength of Townley's and Hough's arguments?

*Mr. W.—*Yes. But it was more politic than meeting them; for what says Hudibras?—

"He who fights and runs away,  
May live to fight another day."

*Mr. B.—*Ay; and it is owing to the frequent employment of the same skilful manœuvre that they have not been crushed long ago. They are afraid to meet us fairly and openly. But did you ever see any thing to equal the glaring misrepresentation of this half-sheet pamphlet? Townley, you know, asserted, in opposition to Dubois, that not only are the "Hindoos not unconvertible," but that the "work of conversion is actually begun in India."—"One instance," says he, "is enough to establish my point, and overturn the whole

of Dubois's conclusions." Now, to prove his words, he gives several instances (and he cannot be accused of proceeding upon hearsay, or unsatisfactory evidence, since they all fell within his own immediate knowledge) of decided conversion—one of a *Brahmin*, which, of course, our pamphleteer is entirely silent about; but, at the same time, distinctly asserting that several hundred equally well authenticated instances could be produced by the different missionaries in India. Well, but these few which Mr. Townley mentions, (as having fallen under his personal observation,) to establish his point, our author represents as the true account of what has been done among the Hindoos, and as proving the utter falsehood of our exaggerated missionary reports. But the sentences in which they accuse us of lying, are so infinitely droll, that I shall feel no objection to hearing them again. Read them, will you?

*Mr. W. (reading).—*

"Here, then, the truth appears at once, upon the confession of the missionaries themselves, that here and there a single convert is all that can possibly be boasted of. How different this from the emblazoned accounts which annually appear in their Reports! No sooner are they charged with the falsehood of such reports, by one who has been on the spot, and is capable of making good his charge, than they plead guilty; or if they deny the fact, it is in so cautious and timid a way, as to prove their guilt quite as effectually."....."Who is not disgusted with the contradictions and outrages which these writers every where offer to the truth, and the liberties which they take of stating whatever they please, or may suit their present purpose?"

*Mr. B.—*They challenge our missionaries to the proof—facts and attestations are offered; and then it turns out, that Protestant authorities are not credible, in any matter that would militate against Mother Church; and, so as far as I can see, they belong to that family who will not be persuaded, even if one rose from the dead.

Mr. W.—Our author endeavours also to be very witty about the length of time which intervened between the first institution of our Missionary Societies, and the first fruits of their exertions. But, on this point, I shall only significantly admonish him of the old proverb, “ROME was not built in a day.”

Mr. B.—But we have now noticed every thing of importance in the pamphlet; and it is positively getting late.

Mr. W.—We need not retire yet.

Mr. B.—Must, indeed! Had it not been for our own *enlivening* remarks, I doubt not but the dissertation would have had some soporiferous effects before now. Reading such stuff as that, without a companion, is an excellent narcotic. Good night! We shall shortly meet again.—(*Exit.*)

#### THE EXODE OF THE ISRAELITES FROM EGYPT.

THE celebrated retreat of the “ten thousand,” so exquisitely told by Xenophon, sinks into utter insignificance, when compared with the emigration of the Israelites from Egypt, and their forty years of wandering in the wilderness. We here see six hundred thousand men, with their families, “and their flocks, and their herds,” quitting the land where they had been born slaves, and where their fathers had tarried, first as guests, and then as bondsmen, for four hundred and thirty years. It was not until after God had plainly manifested himself, by a series of the most appalling judgments, inflicted upon the Egyptians as a punishment for their tyranny, and intended as an indication to the Israelites that the divine presence was with them, that either the former were induced to loose their oppressed vassals, or the latter to quit the land, in whose favour birth, and long residence, and a variety

of circumstances, had excited deep prejudices, in spite of their hatred of the Egyptians. The last of these judgments, however, was so terrifically impressive as to leave no longer room for hesitancy, either on the one part or the other; for the Israelites were “*thrust out by night*”—“lest,” said the Egyptians, “we be all dead men.”

We see them, then, with the wail of a whole nation behind, and carrying up the sacred bones of their first Egyptian founder amongst them, setting out upon their long pilgrimage, marshalled by the hand of Moses, and with the ægis of the Almighty himself—the mysterious pillar of cloud by day, and fire by night—spread over their retiring armies. Far, however, from pursuing the ordinary and comparatively short route, between Egypt and “the land which the Lord their God had promised them,” they entered upon an opposite course, and, in the words of the sacred historian, “turned and encamped by Pihahiroth, between Migdal and the sea.” This movement was directed by God himself, who was about to exhibit that stratagem of infinite wisdom, and proof of almighty prowess, which should “get honour upon his great name,” and which procured him, in the song of triumph which Moses composed after the passage of the Red Sea, the title of a “MAN OF WAR.” But so little did the distrusting Israelites see the finger of God in the first portion of their journey, that, when they found themselves inclosed in a defile of the mountains—the sea rolling its billows before them, and the scarcely less terrific appearance of Pharaoh’s “chariots and horsemen” in their rear—they tauntingly inquired of their leader, “whether there were no graves in Egypt, that he had taken them away to die in the wilderness?” Nothing daunted, however, Moses stood upon the sea-shore, and stretched his rod

over the sea "to divide it;" and the angel of the Lord and the mysterious pillar removed from before the face of Israel to their rear, and formed an impenetrable barrier between the two armies, "so that one came not near the other all night." But as soon as the day dawned—when his mighty preparations for battle had been completed—when the sea had been divided by the "strong east wind," which had blown all that night—"in the morning-watch the Lord looked out from the pillar of the cloud, and troubled the host of the Egyptians." In the meanwhile, the children of Israel had effected their passage. Their enemies blindly endeavoured to pursue after them; but ere they reached the opposite shore, the "sea returned in its strength," and for ever swept away the pride, and the pomp, and the remaining stay and defence of Egypt.

It would scarcely be profitable to employ the very limited number of your pages, in detailing circumstances with which every Christian ought to be acquainted; but we cannot forbear saying, that in whatever light we view this strange emigration of Israel, we must allow it to be the most extraordinary occurrence, excepting the birth and death of Christ, with which history can present us. Who ever heard, but in this instance, of a people that, during the period of their emigration from one country to another, while in the search of a settled habitation, while "abiding in their tents," while involved in the confusion, and hurry, and dangers attendant upon a long and wearisome march, became a well-established and organized society, governed by a fixed code of the most excellent laws, and abounding in the wisest civil institutions? It is not, in general, until after a land has been completely colonized, and peace has for some considerable time shed its benign influence over it, that a

nation begins to make even the first approaches to the regulations of good government; and the lapse of centuries, and the extension of commerce, and intercourse with other countries, are still necessary to ripen and mature these first crude efforts of human wisdom. But not so with Israel. Three months after their departure from Egypt, upon their arrival at Mount Sinai, God himself descended from heaven, with all those appalling circumstances which we are told "made all in the camp tremble."—"In the morning, on the third day, there were thunders, and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud." The mountain itself shook to its very base, and its summit smoked "at the presence of the mighty God of Jacob." Under these dreadful appearances, God promulgated the ten great commandments of his law; and afterwards, by the legislation of Moses, appointed a great number of other, less important indeed, but equally wise institutions, and all tending materially to the comfort, happiness, and health of his people, and to their well-being as a society. Such was their law; and if we look upon them as the '*hosts of the Lord*,' we shall find them possessed of equally excellent regulations, although in circumstances so apparently hostile to the introduction of military order. No longer the same unarranged, though numerous, mass of people which had left the land of Egypt, they soon assumed the appearance of a well-organized and well-regulated force; and the beautiful order in which, not simply an army, (be it remembered,) but a nation, alternately marched and encamped, might well deserve a tribute of admiration, even from the severe discipline of modern tacticians. The camp, we may gather from the writings of Moses, was of a qua-



drangular figure; each side of which was occupied by three of the tribes, (making in all the twelve,) each under its appropriate standard; and inclosing, in the centre, the priests and all "who ministered in holy things," and the tabernacle of God, upon which the pillar of the cloud rested during the period of their encampment. When they were to march, the pillar was seen to rise from the tabernacle; the trumpets were sounded; the standard of Judah raised; and that tribe, with its two dependents, marched forward. After them, the priests with the tabernacle; and then the other tribes, in their regular succession. It was the beautiful appearance which they exhibited in their encampment, which extorted from the false prophet, while surveying them from the mountains of Moab, that unwilling confession, "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!"

Thus with Israel, when seemingly in the most unfavourable situation, began order and civilization; and the regulations of civil government sprang up, even in the uncultivated wilds of Arabia. Surely, to such a marvellous occurrence we may apply, by a harmless perversion, the metaphorical language of the prophet, "The wilderness and the solitary place were glad for them, and the desert rejoiced and blossomed as the rose." H.

#### ORIGINAL LETTER.

#### No. IX.

FROM THE REV. JOHN NEWTON  
TO MR. L—Y, LIVERPOOL.

DEAR SIR,—Lately I heard, and with much concern, that you had met with disappointment in your affairs, so as to be constrained to stop payment. No particulars have come to my knowledge; but I have sincerely felt for you and

dear Mrs. — and your family upon the occasion. But I trust you do and will find the Lord's promise fulfilled of grace and strength according to your day. All below is subject to change, but his unchangeable love is leading us to an unchangeable world, where there is fulness and perpetuity of joy. May he afford you and Mrs. — bright prospects and sweet foretastes of that glory which shall shortly be revealed! At your time of life, the hour cannot be very distant, which shall put an end to all your trouble, and open the door of admission into the heavenly mansions, where the weary will be at rest, and all tears be wiped from our eyes.

Often as I think of you, my heart prays for you, that in every trouble you may find the Lord a very present help, guide, and comforter, and that, refreshed by the consolations of his love, you may glory and triumph in his name. What the prophet mentions we are all liable to see—broken cisterns, withering gourds, blasted fig-trees, failing crops, and dearth of creature comforts. Vanity is written upon every thing here below, but they who have God for their salvation may well rejoice, for their best treasure is laid up, out of the reach of harm or loss.

The God who was the guide of your youth, and who has been with you in all your pilgrimage and travel through the wilderness hitherto, will be your guide and your guard even unto death. He will not cast his people off in old age, nor forsake them when their strength faileth. He will make all things work together for good, bring light out of darkness, and ere long, when we look back upon the way which he hath led us, we shall see and acknowledge to his praise, that mercy and goodness conducted and accompanied us every step, that there was a need

be for every hour of heaviness, and that he did all things well.

I wish you all the comforts which he teaches his people to derive from the review of past experiences, the application of present promises, and the contemplation of future happiness; and shall be very glad to hear from you at your leisure, and to be informed that you are still enabled to say, "All is well.—None of these things move me, neither count I my life dear, so that I may finish my course with joy."

Mrs. Newton has been often ill of late, and sometimes dangerously, so that we are not without our trials, but our comforts and mercies are much more abounding. It is my mercy too, that I am made in some measure to resign to his will, and to trust in his management. I dare not wish to chuse for myself; such a thought would not only be presumptuous, as I am a creature and a sinner, but likewise foolish, as I am so short-sighted and so poor a judge of what upon the whole is best for me.

We join in sincere affectionate regard to you and Mrs. — and to all your family and our old friends.

I am, dear Sir,

Your obliged friend and servant,

JOHN NEWTON.

Olney, 10th March, 1770.

#### EMBRYO LITERATURE.

*Latet anguis in herba.*

GENTLEMEN,—I have recently felt an intense desire to become an author, but before I do so, must let you a little into the secret of my feelings upon this momentous subject. The learned productions with which the present age teems have fired my imagination, and have induced me to forsake all other objects, in the hope of obtaining literary renown. Born,

as you may see by the date of my letter, in a city of soaring ambition, I have relinquished the humble destiny of my birth, for the glory of that immortal renown which is now the lot of so many of my equally humble fellow citizens. Since the *cacoethes scribendi* has infected all orders of men—since shoemakers can use the awl and the pen with equal skill, and now leave off the mending of shoes to mend systems of metaphysics—since Ettrick shepherds become poets, and Spital-fields weavers political economists, you will not refuse, when I avouch my qualifications, to enrol me among the authors all-learned of the age. I must, however, first of all inform you, that like many of my brother writers, I labour under some difficulties. From the universality of my genius, I have fallen into great perplexity about the choice of a subject. I sometimes think I shall try poetry—for I have a happy knack at rhyming, and lately felt so encouraged by the success of some modern attempts to turn standard and popular prose works into metre, that I at once resolved to do the *Court Calender*, *Johnson's Dictionary*, and the *Army List* all into verse. Then again, when I thought of the magnitude of the undertaking, I doubted whether the age had patience enough to read so long a work, and I turned my attention to odes, sonnets, &c. and after blotting several sheets of paper with laborious attempts at *meditated impromptus*, in imitation of various well known authors, I found that I should have no chance of success among the immense multitudes who compete for the honour of shrouding simplicity of thought in abstruseness of diction. Finding, however, by these attempts, that my muse was perfectly original, and could not bear the trammels which I had put on her

feet, I resolved to suspend all poetical efforts till I should have a vision either of "Judgment," or "Want of Judgment," which I might put into *Hexameters*, with the certainty of being thereby ranked with some of the first rate poets of the age. This procrastination of my poetical *début*, has, to be sure, cast a little damp upon my spirits, but I console myself with the recollection, that neither Locke nor Bacon wrote verses, and that even should I ultimately fail, I may succeed in some other department. I next proposed to myself an original essay, or a solute oration. Essays you know, Gentlemen, or if you do not know, permit me to inform you, essays are the quintessence of modern literature. Our ancestors, though tolerably acute, considering their destitution of modern light and refinement, were almost totally unacquainted with this elegant species of composition. Poor unpolished wights! what could be expected of such short-sighted mortals, who could not discern the face of truth, unless its features were magnified by the powers of a folio, nor feel its weight, unless it were *pressed* upon them in the unwieldy shape of a quadrangular quarto. But I return from this digression, to inform you of my intentions and proceedings in the way of essay-writing. The first concern with writers, has usually been to choose a subject, but I begin by selecting a high-sounding name—Greek, if possible. Names, Gentlemen, are every thing in these days. In this part of my undertaking, I have been wonderfully assisted by consulting the *correspondence-lists* of the periodicals, and by none more so than by yours. I profess myself considerably obliged by your learned contributors. Betwixt Philalethes, Suburbanus, Epluribus Unus, and Fidelis ad Urnam, all no doubt equally euphonious, I remain for some time in suspense, though I

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have no doubt that, by and by, with their assistance, I shall produce a signature quite original. Having adjusted this important preliminary, I proceed to that which is of less consequence; the choice of a subject. Here I am greatly assisted by the recollection, that there is no subject too insignificant or too unprofitable, or too questionable to excite attention, and that any materials may be brought in under any title; for there is no occasion to preserve any relation between the work and its name. Thus we have a "Grammar of Infinite Forms," which is absolutely without form and void, and biographical and conversational *recollections* of things that never took place, and words that were never spoken. My projects will, therefore, be sure of success—"The Literary History of the South Sea Islands," "The Architectural Antiquities of North America," "An Analytical Discourse on the Coracles of the Ancient Britons, with the log-book of Madoc ap Gwynnedd, in his voyage to, and conquest of America," will all suit the taste of the antiquaries; for yours, or some similar periodical, I have proposed to write an Essay on the Pleasures of Early Rising with a musical analysis of the symphonies sung by the asses at sun-rise, on Hampstead Heath; or should that not meet your approbation, I propose, after a very noble pattern, to prove, within the space of a short essay, that Turks and Infidels, as well as *Jews*, may be saved without believing in Jesus Christ. I have little doubt of succeeding in this effort, as I am sure, if you refuse my paper, it will be accepted and applauded by the editor of the *Times*. But, Gentlemen, not even these, nor other equally tempting and novel subjects, upon which experience proves that men write best in proportion as they know least, can confine my impatient energies. I begin to de-

3 X

spise the flimsy and ephemeral nature of miscellaneous essays, and think of betaking myself to the more popular department of *biography*. Yet even here, I find I shall labour under some perplexity, though arising from widely different causes. I fear it will be difficult to ferret out of the dusty cupboard of antiquity, any individual sufficiently obscure and insignificant to merit public attention, and gratify the pampered appetite of our literary epicures. Every marauder or highwayman of notoriety, every long-eared parliamentarian, every witch-finder and astrologer of the witching age of Charles the Second, has been forced to emerge from the oblivion and forgetfulness to which the indifference of his contemporaries had consigned him, and from figuring on the stage of life, now to figure on its page; thus he may once more be tried by his peers. Our sympathies for the apparent injustice of this second trial, may, however, be gratified by the reflection, that if the sentence of their country once doomed them to be *pressed to death*, they are now by the *press* brought to life; they no longer *hang in chains*, but *in sheets*; and in lieu of being *drawn in propria persona*, they are now *drawn in effigie*. It is, I apprehend, Gentlemen, a fact very honourable to England, that whereas in other countries, there is a considerable difficulty in discovering characters sufficiently *worthy* to become the subject of biography, the difficulty consists here, in finding characters sufficiently *unworthy* to demand such peculiar record. This gives a mighty air of originality to a large portion of our modern biography, and I still rest in hope, that amongst the body-guard of Oliver, I may yet by dint of perseverance find one whose memory has not been resuscitated; in which case it is my intention to print "memoirs of his life," in royal octavo, with brilliant por-

traits of himself and all his comrades, their wives and children, fac-similes of their *marks*, and learned notes on the antiquity of body-guards in general, and of Oliver's in particular; and various other *adversaria* lying by me, which happily will equally suit every imaginable subject, and so run no risk of perishing in manuscript. It is absolutely in vain to attempt history. Betwixt histories which every one reads, and histories which no one reads; histories of every thing, and histories of nothing; histories which all profess to record the truth, but perpetually and pointedly contradict each other; secret memoirs which all the world are acquainted with, and public memoirs which no one in the world is acquainted with, I am perplexed, and by their mutual contradictions am at length arrived at thorough scepticism. Settled on Mr. Coleridge's new device for *aiding reflection*, which will thoroughly perplex all reflectors, his *punctum indivisible*, or *punctum indifferens*, the equidistant point betwixt thesis and antithesis, I am determined not to determine, whether Charles the First was a martyr, or a tyrant; Oliver a prophet, or a hypocrite; whether the papists burnt the protestants, or the protestants hanged the papists in the days of Mary, until we have some literary pope, infallible in *points of fact*, whose *bull* will infix me on one of the *horns* of the perplexing dilemma. In this state of wretchedness what am I to do? In imitation of some of your correspondents, I sometimes endeavour to dream, but I sleep too soundly; my dreams are confined to the day. I try to imagine *battles of books*, like your martial friend *Miles*, but I cannot raise any conflict, but one in my own mind; then I think I will write a novel, and entitle it *All Fiction*, which shall contain nothing but truth; but that again would be too tame. I next adventure on a *book-worm*, but in

searching after the beauties of others, I only find occasion to exclaim, with a worthy author of my own stamp, "*These ancients have stolen all my bright ideas.*" An author I must be, but of what kind I am yet unresolved. I lately entertained the project of publishing notes, critical, historical, and geographical, on Robinson Crusoe, with illustrations, but I was prevented from carrying into effect this magnificent plan, by suspecting that the author of *Lectures on Bunyan's Pilgrim* might be preparing a work on the same subject. The different departments of literature being thus forestalled, my only resource, I perceive, will be to publish "*Illustrations of the Horn-book;*" in this projected work, I intend, first, to give the etymology of the word, proving it to be a derivative from *cornu-copie*, a horn-book being in reality a horn of abundance, prolific in its offspring of letters. I shall here embody some erudite observations on the singular coincidence of sound betwixt Horn Book, the first alphabetarian, and Horne Tooke, that first rate grammarian, the additional letters in the latter name having doubtless crept in by the negligence of transcribers. I shall then proceed to vindicate the etymological accuracy of the late Dr. Murray, by proving that as, according to that gentleman's ingenious theory, all words in all languages are resolvable to ag, wag, bag, &c. so they are all equally and primarily to be found in the Horn Book, their common parent. The next division of my subject will contain a treatise on the antiquity of Horn Books, shewing that in the patriarchal age the only accredited posts by which the epistolary correspondence of the learned was carried on, were the horned animals of the forest, who were taught to convey the daily intelligence of the antediluvian world, by means of the

hieroglyphical characters engraved on their horns. That we still preserve one remnant of this venerable custom, though considerably degenerated in the different sentences and figures stamped on the horn-handles of our knives, forks, and razors. That as another correlative proof of this custom having prevailed in the *infant* state of the world, we still, in our *infant* state, adhere to the horn-book as the only accredited inauguration to letters. My next subdivision will contain a caballistical account of the forms of the several letters, with ample quotations from Kircherus, Dr. Wilkins, &c. illustrating the whole with beautiful copper-plates, from the original drawings of Westall and Lawrence. In short, Gentlemen, if I have but patience thoroughly to investigate this interesting topic, and should not be anticipated by some learned brother of the age, who may catch the hint from this letter, I doubt not the learned world, and particularly the *reviewers*, will be presented with a crust which they may nibble at with their accustomed perseverance, and reap as much benefit from, as from many of those recondite publications with which our age *labours*, and of which I wish I could say it was *delivered*. If unhappily this promising design should be anticipated, which the taste of the age appears to threaten, I have but one alternative; that is, the publication of my own life: I possess every qualification; I am as obscure as any subject can well be, no one knows me, I scarcely know myself; I am eccentric enough for the *Wonderful Magazine*; I have tried all professions, and am of none; studied all arts, and learned none. In short, I can write learnedly on *all* subjects, but instructively on *none*, as this letter has doubtless proved to your satisfaction.

SIMON HORNBOORIE,  
*Athenis Novis.*



# HISTORICAL AND DESCRIPTIVE ACCOUNT OF DISSENTING IN- STITUTIONS.

## No. V.

### HOXTON ACADEMY AND CHAPEL.

METHODISM was naturally viewed, upon its first appearance in this country, as a theological phenomenon, and its unusual and somewhat eccentric course was eyed by haughty churchmen and cold-hearted dissenters, with all the portentous dread which vulgar minds feel, when a comet is first seen in the heavens, and they sagely predicted that this new visitant was the precursor of a deluge, which would inundate the land with fanaticism and crime. Others preserved more philosophic calmness, while they contemplated the brilliant stranger, and doubted not, but that it was permitted to appear amidst those planets, which had long glittered in the ecclesiastical horizon, for some purpose valuable or necessary,

—“ Perhaps to shake  
Reviving moisture on the numerous orbs,  
Thro’ which its long ellipsals winds; perhaps  
To lend new fuel to declining suns,  
To light up worlds, and feed the eternal  
fire.”

The Independents, who retained the attachment of their forefathers to evangelical doctrine and religious feeling, could not view this fourth denomination without interest, for if by the novelty of its appearance many eyes were attracted, so by the brilliancy of its light, the velocity of its movements, and the warmth of its temperament, many hearts were gladdened, and though they saw no reason to leave their own scriptural orbit, to follow the eccentric ellipsis of this stranger, yet they discovered that they might with advantage adopt some of those movements, which the new sect displayed, maugre the dreaded imputation of *irregularity*.

The preaching of laymen was one of those expedients suggested by the necessities of Methodism, and the adoption of which occasioned a dreadful outcry amongst the advocates of what is termed a regular ministry. The Independents were themselves too well educated to become the unqualified patrons of this system, yet they could not fail to perceive, in the labours of many of these teachers, an adaptation to the mental habits of their rude auditors, and a consequent degree of success attending them, which was not often enjoyed by those who possessed the advantages of an academical education.

Hence arose a scheme, which it was hoped would secure some of the advantages of each system, namely, to furnish pious and gifted laymen resident in London, who were engaged in business, with the advantages of a course of lectures on the subjects which are most important for those to understand who teach others, and thus to raise the respectability of that effective but irregular class of evangelical labourers. In the month of October 1778, several ministers, pastors of some of the most flourishing Independent churches at that time in the metropolis, associated themselves with Thomas Wilson and B. Mills, Esquires, and a few other opulent and pious laymen, for the establishment of an institution, which was then called THE EVANGELICAL ACADEMY.

Its plan was limited to a series of lectures, delivered on Monday, Wednesday, and Friday in each week, to students who uniformly resided in their own lodgings, and chiefly maintained themselves by their own occupations.

The Rev. Samuel Brewer, B.D., the laborious and affectionate pastor of the church at Stepney, was united with the Rev. Joseph Barber, then of Founders’ Hall, as

tutors of the new academy. Although the intellectual powers of Mr. Brewer are said not to have been of the first order, yet his aptitude to teach, and the popularity which he rapidly acquired, and permanently retained, as a preacher, must have made his instructions on the great business of the pulpit appropriate and valuable. Mr. Barber's popularity was much below that of his academical colleague; but, for the work of tuition, he was much superior to him. Having acquired a valuable portion of classical learning while a boy, in a distinguished grammar-school, he prosecuted his ministerial studies under the instruction of the Rev. John Kirkpatrick, at Bedworth, Warwickshire; and such was his progress, that his friend who preached his funeral sermon, himself no common scholar, declared, "that Mr. B.'s attainments were entitled to honourable mention, in the classical and mathematical departments, and particularly in his subsequent attention to the original languages, and the critical study of the Scriptures."\*

The experience of four years was, however, sufficient to prove, that however promising in theory the original plan had appeared, yet that its practical operation was impeded by insuperable difficulties; and therefore, in October, 1782, the Society resolved, that, in future, single men should alone be eligible as students; that they should reside with their tutor, and be under more regular and systematic discipline, both literary and moral; and that a more liberal course of instruction should be pursued.

A convenient residence at Mile End, called the Grove House, was secured for the Academy, and Dr. STEPHEN ADDINGTON was invited to become the tutor.

This gentleman, a native of Northampton, enjoyed, in his childhood, the pastoral care of Dr. P. Doddridge, to whose church his father was invited; and, at a proper age, he became a pupil in the Academy of that town, over which that eminent man presided. After having sustained, for a short time, the character of a village pastor, he was called to Market Harborough, to preside over the flourishing Independent Church there, to which the friendly solicitude of Dr. Doddridge had strongly recommended him. After unusual activity, in public and pastoral duties at Harborough, for the space of thirty years, he was called, at the close of 1781, to undertake the care of the Independent Church then assembling at Miles's Lane, London, which he accepted, and where he had scarcely been settled a year when he received the earnest request of this Society to undertake the sole tutorship.

That the committee should invite a pupil of Doddridge, who possessed much of his courteous manner, unwearied diligence, and popular address, will appear natural; especially as he was many years engaged in the work of tuition, succeeding the Rev. Mr. Aikin as master of the celebrated boarding-school at Kibworth, upon the removal of that gentleman to the academy at Warrington; but that Mr. Addington, in a valetudinary state of health, and in the 54th year of his age, should accept their invitation to so responsible an office, can only be explained by the natural activity of his mind, and by his unceasing desire to be useful. In January, 1783, he entered upon the duties of his new office; and, solicitous to make his residence at Mile End beneficial to the populous neighbourhood, he established a weekly lecture, which was numerously attended and extensively

\* Dr. J. P. Smith's Funeral Sermon for the Rev. J. Barber.

useful. Severe personal and relative afflictions very much impeded the success, and embittered the enjoyments of his office; and, at length, an attack of paralysis, in December, 1789, so enfeebled him, that, at the end of the following year, 1790, he terminated his short presidency of seven years by resignation, after having instructed twenty-five students, who were successively placed under his care; and, in February, 1796, he was dismissed to his eternal reward, in the 67th year of his age.

The resignation of Dr. Addington gave the managers of the Academy an opportunity of seeking a more eligible situation, and some premises at Hoxton were obtained, by the exertions of the Treasurer, which once formed the peaceful mansion of Dr. Daniel Williams, the munificent founder of the Dissenters' Library in Red Cross Street, and which more recently had been occupied as an academy, by Doctors Savage, Kippis, and A. Rees, the tutors of Mr. Coward's seminary, but which had been dissolved by his trustees in 1785. Besides the general adaptation of this residence to the circumstances of the new institution, the valuable library of the suspended seminary was left by the trustees upon the premises, and permission was granted to use it, with the understanding that it should be restored upon the re-establishment of their own academy. To obtain a suitable successor to Dr. Addington, now became the most anxious duty of the committee. Their attention was directed to the Rev. ROBERT SIMPSON, of Bolton, Lancashire, whose recent visit to London about that time, had brought him into just repute in the metropolis. This gentleman was a native of Kinrossshire, N. B., and had been educated for the work of the ministry by the Rev. James Scott, tutor of the Inde-

pendent Academy, then at Heckmondwicke, Yorkshire. A correspondence was opened with Mr. S. upon the subject, and in its progress, the convictions of the committee, respecting his adaptation to the work, were much strengthened, and at length the committee having prevailed with the church at Bolton, to acquiesce in his removal, he accepted the office, and on his arrival in London, with his family, in March, 1791, took possession of those premises, which eventually gave the Institution the name of HOXTON ACADEMY. The little academical family, which consisted of only four students, was now transferred from Mile End to Hoxton, and though Mr. Simpson's abrupt and unpolished manner formed a contrast to the courteous address of Dr. Addington not to his advantage, yet when his pupils were brought more intimately to know him, they felt that veneration for his character in which their successors have participated to the close of his academical career. The interests of the Institution were scarcely secured by the settlement of Mr. Simpson as the tutor, when, in 1794, it was called to sustain a heavy loss in the removal of its earliest patron, and active treasurer, Thomas Wilson, Esq., whose solicitude for the prosperity of this Institution was only equalled by the anxiety he manifested through a long and useful life, for the general extension of the gospel. Happily his elder son, who bears his name, inherited a double portion of his spirit, and to him the subscribers naturally looked as their future treasurer, which office he accepted, and thereby more than repaired the loss of his venerated parent, as in a few years he retired from the cares of business, to devote his honourable leisure, and those energies which had not yet attained their maturity, to advance the growing in-

terests of the Academy, and the cause of evangelical religion in general. As Mr. Simpson was unoccupied with pastoral duties, some friends urged him to engage a small chapel in Hoxton, (now in the occupation of the Wesleyan Methodists,) to which he acceded, and preached there for three years, till it was thought expedient, in 1796, to remove the congregation to a neat place of worship upon the academical premises, capable of holding 400 persons, and which, in fact, was constructed from some out-buildings belonging to the old mansion, but appropriated by consent of the committee to this sacred use. Mr. Simpson relinquished his connection with this little society, upon an invitation to become the pastor of the church then assembling at the meeting-house, Artillery Street, and the future supply of the pulpit was entrusted by the people to the hands of Mr. Wilson. In 1797, the number of students in the Academy was fifteen, and as Mr. Simpson's health was seriously affected by his diligent application to his official duties, it was deemed necessary to choose an assistant. The Rev. GEORGE COLLISON, now the esteemed Tutor of the Academy at Hackney, and pastor of the respectable church at Walthamstow, had then just completed his studies at Hoxton. His diligent application, and respectable acquirements being well known to his tutor, he recommended him to the committee, as qualified for the office, and they consequently appointed Mr. C. as his colleague, which office he continued to hold till his resignation in 1801.

In 1799, the Sabbath congregation having so much increased as to render the original chapel incommodious, it was resolved to apply to the Trustees of Dr. Williams, for the renewal of the lease,

who generously granted it for a term of 61 years, which warranted the erection of a spacious chapel upon the premises, and the whole sum expended was very liberally advanced by the Treasurer of the Academy.

The site chosen for the new building, was a part of the old garden of Dr. Williams, where doubtless he often held social converse with Baxter and Bates, Alsop and Howe, and where he enjoyed, in the solitude which then reigned around the spot, elevated communion with his God and Saviour. Surely if beatified spirits are permitted to visit those scenes on earth, where they once lingered with delight, the spirit of that holy man has been gladdened to find that on the spot where he prayed, a House of Prayer is reared, in which listening multitudes hear those doctrines proclaimed which he defended in life, and valued in death.

(To be continued.)

#### QUERY ON THE PRONENESS OF THE JEWS TO IDOLATRY.

IT has often appeared to me exceedingly singular, in the history of ancient Israel, that, previous to the Babylonish captivity, from the moment of their exodus from Egypt, the Israelitish race should have been so prone to idolatry and polytheism, that scarcely any judgments could restrain them; and that, after their return from captivity, the severest persecutions could not induce them to relinquish the worship of the one Jehovah.

It seems to me desirable, that some of your learned correspondents should favour us with their opinions on this interesting subject.

Your constant Reader,

INQUISITUS.

## POETRY.

## THE RETURNING HEBREW.

His feet had wandered o'er the earth,  
And yet his heart refused to roam :  
That tarried in the land of birth,  
That could not be exiled from home.

And now as closed a life of toil,  
A life of long self-banishment,  
He sought once more his native soil,  
Where childhood's happier years were spent.

That clime all-lovely, save in him,—  
In man—to whom its charms were given,  
And holding him, what doth it seem,  
But hell within the midst of heaven.

That beautiful clime, where heaven and earth,  
Seem smiling in each other's love ;  
Below—perpetual bloom and mirth,  
Perpetual sun-shine from above.

He stood upon a hilly spot,  
Which over-hung Jerusalem ;  
And mourned his own and country's lot—  
The withering state of Israel's stem.

O'er Judah's hills the fading beam  
Of summer's sun was fast declining ;  
On Salem's towers the farewell gleam  
Of summer's sun was faintly shining.

And heaven's ten thousand thousand eyes,  
That seemed to have slept the hours of light,  
Now opened in the dark blue skies,  
To keep their sleepless watch by night.

It was the hour when setting sun  
Behind the mountains of the west,  
Proclaimed the weary day was done,  
Proclaimed the welcome hour of rest.

“ I left thee, oh Judah, ere childhood could tell,  
That curse of my race, I have since learned so well ;  
Yet, though I was homeless and friendless as now,  
I left thee in joy, and with smiles on my brow ;  
For I left thee in hope, and oh, what can destroy  
The visions of youth, with its pictures of joy ?  
But, alas ! for thee, Judah ! thy children are born  
To a life of contumely, unkindness, and scorn,  
Wherever they wander, still sorrow is nigh,  
No peace on the earth, and no hope from on high.  
Wherever they wander, the curse of their race,  
Like the stigma of Cain, still clings to their face ;  
And the features which speak them of Israel's name,  
Are the brand of reproach, and the signal of shame.

But now the long years of my wandering o'er,  
I turn to thee, Judah, loved Judah, once more !  
To die where my fathers have fallen to rest—  
To sleep where no sorrow, no care can infest—  
To seek in thy bosom—'tis all that I crave—  
The peace of the tomb, and the home of the grave ;  
For thy name, O Judea, wherever we roam,  
Still sounds to the Jew like the promise of home.



But though 'tis in gladness our thoughts turn to thee,  
 'Tis in sorrow far deeper than that can e'er be;  
 When we see thee, oh Judah, thus captive—thus prone,  
 We weep thine abasement yet more than our own,  
 And long for the day when thine exiles shall see,  
 Thy glory restored—and thy children all free.  
 And thou too, oh Salem, we weep o'er thy fate,  
 Yet more than our outcast and desolate state.  
 Not a vestige—a stone of thy temple is found,  
 But the mosque\* of the moslem is built on its ground,  
 And the False One's Sakhara sheds its mockery of light,  
 Where the glories of heaven once broke on the sight.  
 And hark! from its minaret on the night air,  
 The muezzin is chanting the summons for prayer,  
 And Allah! e'en now the false votaries bend,  
 Where the prayers of thy people were wont to ascend,  
 Where the smoke of the sacrifice, wreathing on high  
 From the mount of Moriah, spoke peace thro' the sky.

But thou hast forsaken thy people—thy faue—  
 Oh turn thee, Jehovah, oh turn thee again—  
 Revisit in mercy the land of thy choice,  
 And bid with thy blessings this desert rejoice.  
 Thy sun in the sky, pours its radiance around,  
 Breathes light thro' the air, and sheds warmth o'er the ground;  
 And thou, oh still brighter One, rise and impart,  
 Thy life-cheering light o'er the cloud-circled heart.  
 Bid thy blessings descend like the bounteous dew,  
 Till the bright days of Palestine flourish anew;  
 And turn thee, Jehovah, O turn thee at length,  
 To the place of thy rest with the ark of thy strength.

#### THE ACANTHUS.

"A crown of Acanthus."—Matt. xxvii. 29.

PROUD regal plant! thy leaves were wont to twine  
 The crown and wreathed majesty of Kings,  
 And round Corinthian capitals combine  
 Their deep jagged foliage in symmetric rings;  
 Yet, royal as thou art, in much that earth,  
 Amid her short-liv'd grandeur bids thee grace,  
 In palace, arch of triumph, hall of mirth,  
 Thou once hast had a far diviner place,  
 Though in derision and in mockery set:  
 It was, when HE, the taunted Nazarene,  
 Amid rude bands of cruel men was seen  
 Crown'd with thy chaplet—when his cheek was wet  
 Still with the tears he wept on Olivet,  
 God in his soul, though man of lowly mein!

Homerton.

JAMES EDMESTON.

#### THE DESERT SHALL BLOSSOM.

(ISAIAH XXXV. 1, 2.)

THE desert shall blossom—the wilderness bloom,  
 With Lebanon's glory, and Sharon's perfume;  
 For there with the palm-tree shall flourish the vine,  
 And there by the cedar, the roses shall twine.  
 And verdure shall spread o'er the desolate wild,  
 Where wanders the Arab, that cast-away child;  
 The desert shall blossom—and then shall impart  
 Its bloom to the withered and desolate heart.

\* The mosque of Omar, which is built on the site of Solomon's temple.

## REVIEW OF BOOKS.

*A Dissertation on the Scriptural Authority, Nature, and Uses of Infant Baptism.* By Ralph Wardlaw, D. D. Glasgow, 1825. 12mo.

*A Letter to the Rev. Ralph Wardlaw, D. D. on some Passages in his Dissertation on Infant Baptism.* By John Birt. London: 1825. pp. 31.

*A Reply to the Letter of the Rev. John Birt, of Manchester, to Dr. Wardlaw, "On some Passages in his Dissertation on Infant Baptism."* By Ralph Wardlaw, D. D.

MOST of our readers will recollect that in our review of Mr. Cox's work on Baptism, about a year ago, we abstained from all reference to that part of the controversy which relates to the Abrahamic covenant, in anticipation (as we stated at the close of the review) of the new edition of Dr. Wardlaw's Lectures, which it was understood would distinctly reply to that part of Mr. Cox's work in which he had professed to treat this branch of the subject. The expected work has now made its appearance, and we are happy to find it is very far from being a mere reprint of the former publication. The arguments themselves, for the most part, of course remain the same, but the work is completely remodelled. Every thing that was extraneous or irrelevant in the former production has been carefully expunged, and thus the reasoning bears a more close and consecutive appearance, while the latter portion of the work, which treats of the *USES* of Infant Baptism, and occupies some fifty pages, is entirely new.

Dr. Wardlaw's work is divided

into three sections; and it is with the *first* of them that we shall principally have to do. In this he endeavours to prove, that the covenant into which God entered with Abraham—that covenant, of which the sign and seal was circumcision, was essentially the covenant of grace—that consequently children, while yet mere infants, partook with their parents in the privileges of the covenant of grace, became enrolled amongst the number to whom its blessings were dispensed, and received its ratifying seal: that, as there is no law by which children can *now* be excluded from it—by which that connection which anciently subsisted between believing parents and their offspring can be abolished, it follows that it still exists, however, the "sign and seal," the initiatory rite, may be altered.

That the Abrahamic covenant was, in effect, that of grace, the most decisive proof is found in Gal. iii. 17, 18. "*And this I say, that the covenant which was confirmed before of God in Christ,—the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of God of no effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise.*" Now the Apostle plainly declares that the covenant entered into with Abraham, was not of a temporary nature; that it was entirely independent of the law, (which was not promulgated until four hundred and thirty years afterwards), that it could neither be abrogated by it, nor cease with it; that it could not, like the Mosaic institutions "wax old and vanish away."

That this covenant, however, to which the Apostle alludes, was the *same* as that, of which circum-

cision was the "sign and seal," our Antipædobaptist friends deny, and they have two theories of explanation by which they give colouring to their denial. We shall briefly examine them both;

but for this purpose, it will be first necessary to place in juxtaposition those verses of the 12th, 15th, and 17th chapters of Genesis, which mention the several communications of God to Abraham.

#### GENESIS xii.

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

#### GENESIS xv.

5. And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them. . . . So shall thy seed be.

6. And he believed in the Lord; and he counted it to him for righteousness.

#### GENESIS xvii.

2. And I will make my covenant between me and thee, and I will multiply thee exceedingly.

4. . . . Behold my covenant is with thee, and thou shalt be a father of many nations.

5. . . . For a father of many nations have I made thee.

7. And I will establish my covenant between me and thee . . . for an everlasting covenant.

8. And I will give unto thee, and unto thy seed after thee . . . all the land of Canaan for an everlasting possession, and I will be their God.

10. This is my covenant which ye shall keep between me and you, and thy seed after thee; every man child among you shall be circumcised.

11. . . . and it shall be a token of the covenant betwixt me and you.

Now these passages we affirm to relate all to the same *general* covenant, which, under the type of earthly blessings, had reference to those of a spiritual nature and eternal duration, and that it was to this covenant, as a whole, that circumcision was affixed. But some of our opponents would fain persuade us that in these passages we have the record of two separate, two distinct covenants. That that in the *twelfth* has the promise of *spiritual* blessings, and a reference to Abraham's *spiritual*

seed, and that 'it is to this the Apostle alludes, while that in the 17th, and to which circumcision was annexed, was one of purely temporal signification. The very phraseology of the Apostle, when alluding to the covenant as a *spiritual* and an *eternal* one, (Rom. iv.) tallies with the terms used in the 17th Genesis, and which eminent Baptist writers represent as having only a temporal meaning. But we must again have recourse to apposition.

#### GENESIS xvii.

4. . . . Behold my covenant is with thee, and thou shalt be a father of many nations.

5. . . . For a father of many nations have I made thee.

#### ROMANS iv.

16. Therefore it is by faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

17. (As it is written I have made thee a father of many nations.)

## GENESIS xvii.

7. . . . . To be a God unto thee, and to thy seed after thee. 8. . . . . And I will be their God.

8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession.

But the other theory of explanation alluded to, and that most generally adopted by our opponents, is this. They allow, indeed, that the passages we have cited from Genesis, all relate to the same *general* covenant, but that that covenant is divided into two distinct parts; one of a *spiritual*, and the other of a temporal import; and that it is with the latter of these that the rite of circumcision stands connected. But is any thing of this kind implied in the account we have just quoted from Genesis? The language there is—"and it (circumcision) shall be a token of THE COVENANT betwixt me and you." Does St. Paul countenance such a supposition as that of our adversaries? No. On the contrary, so far from representing circumcision as the token of temporal blessings only, he expressly says of Abraham, "that he received the sign of circumcision, a seal of the righteousness of the faith, which he had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also."\* Rom. iv. 11. The import of circumcision was strictly spiritual, and the temporal good connected with it only typical.

\* The promise "that Abraham should be the heir of the world," which our opponents, we should think, will scarce deny, must be of *spiritual* import.

## HEBREWS xi.

16. But now they desire a better country, that is a heavenly; wherefore God is not ashamed to be called *their* God: for he hath prepared for them a city.

9. By faith he sojourned in the land of promise, as in a strange country. . . . .

10. For he looked for a city which hath foundations, whose builder and maker is God.—(This text, we think, proves that the promise of Canaan in the 17th, had not an exclusively temporal signification.)

And now, we ask, where is the law by which the primæval constitution of the covenant of grace is altered, and children excluded from receiving the "token" of its privileges? If this cannot be produced, and we *know* it cannot, we may legitimately conclude that our opinions have foundations in Scripture.

But Dr. Wardlaw goes on to prove, in his second section, which, had we room, we should wish to epitomize as we have the first, that not only is there no law of the New Testament dispensation, which can exclude children from their ancient privileges, but that there is sufficient evidence that the ancient principle was still proceeded upon, baptism being substituted for circumcision. But we must pass over the first part of the second section without comment, to make room for the following interesting passage.

"I have before observed, how the burden of proof lies on the side of the opponents of infant baptism. They seek a precept in positive terms. Let the infant children of proselytes to the faith of the gospel, be baptized with their parents. But we demand a precept in similar positive terms. Let the children of proselytes be no longer admitted, as formerly, to the sign and seal of the blessings of the covenant of God. We call for the production of an express declaration, that such admission is inconsistent with the spirituality of the new dispensation. But no such thing is ever said, no hint of such a thing is ever given. So far from it, let us mark, in general terms, how the case stands. After finding the connection in question pervading the Old Testament, in the manner we have stated; the children

of the professed people of God circumcised with their parents; and the children of Gentile proselytes to the faith of Abraham, introduced by the same rite to the privileges of the ancient church; we then come forward to the history of the new dispensation. If this previous state of things were really inconsistent with its spiritual nature, it seems not unreasonable to expect that the language on this point should be explicit, because of the danger of past habits. But what is the fact. Instead of plain and decisive intimations of this inconsistency, and of the necessary discontinuance of the practice, we meet with language in perfect accordance with the previous state of things; precisely such as writers whose minds were habituated to it would naturally use, and such as readers in similar circumstances could not understand in any other way than one. 'They brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein. And he took them up in his arms, and put his hands upon them, and blessed them.' 'Jesus said unto him, this day is salvation come unto this house, forasmuch as he also is a son of Abraham.' 'Then Peter said unto them, repent and be baptized, every one of you, for the remission of sins; and ye shall receive the gift of the Holy Ghost: for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.' 'A certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard us; whose heart the Lord opened, that she attended to the things that were spoken of Paul. And when she was baptized, and her household, she besought us,' &c. 'They said unto him, believe in the Lord Jesus Christ, and thou shalt be saved, and thine house: and they spake unto him the word of the Lord, and to all that were in his house;' 'and he was baptized, he, and all his, straightway.' 'I baptized also the household of Stephanas:'. . . . It is not on one or another of these texts, taken separately, that I am resting my argument under this particular. It is on the intimation which, when taken together, they so clearly afford, of the continuance of the same state of things, in regard to families as formerly. I profess myself unable to account for the language, on any thing like easy and natural principles of interpretation, unless upon this hypothesis. 'The un-

natural straining which is employed to get rid of some of the passages, we shall see immediately."--pp. 76--78.

Our author then makes some admirable observations on each of the texts above quoted; and exhibits, in the most ludicrous light, the absurdity of our opponents in denying that there were *children* in the families which we are told the apostles baptized, merely because they are not specifically mentioned. We must make room for one paragraph, out of three or four, upon the subject, as a specimen.

"First, it has been said, there were no children in the family of Lydia; for when Paul and Silas were released from their imprisonment, 'they entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed.' We are here informed, it is alleged, that the family of Lydia were 'brethren,' who were capable of being 'comforted' by Paul and Silas, at their departure. Now, let the reader observe the wonderfully slender ground on which this argument rests. It is simply this: 'They saw these brethren in the house of Lydia; and therefore they were Lydia's family, and Lydia's family only!' Surely, compared with this, 'the spider's most attenuated thread is rope, is cable.' The reader, to be sure, must be quite aware how preposterously absurd it is to suppose, that any persons should ever come into a man's house, except the members of his own family."--p. 85. . . . .

"Equally futile are the proofs adduced, that there were no infant children in the household of the jailor, and of Stephanas; namely, that, respecting the former, it is said, Paul 'spoke the word of the Lord to all that were in his house,' which supposes them all capable of understanding and receiving what he spoke; and respecting the latter, that they 'addicted themselves to the ministry of the saints,' 1 Cor. xvi. 15, which shows them to have been all capable of feeling and practising christian benevolence. The simple answer to this is, that such *general expressions* are perfectly common, both in conversation, and in writing. When we ascribe to a *family* any thing of which infants are universally understood to be incapable, we never think of making a formal exception of them. I should reckon the man foolish, who should conclude from my saying, 'I spoke to the whole family--to all in the house;' or 'They are a very benevolent family: they lay themselves out for

doing good,' that I was certainly speaking of a family in which there were no infant children. When Joshua says, 'As for me and my house, we will serve the Lord,' does any one ever think of inferring, that his family could not contain any infants, because infants were incapable of serving the Lord?"—p. 87.

The third section—on the *uses* of infant-baptism—is as well worth the reader's attention as the rest. After some excellent observations on the nature of the ordinance, and some keen remarks on the almost thread-bare subject of the signification of *βαπτισμ*, and its derivatives, our author addresses severally, in the most solemn and impressive manner, *parents, children, and churches*; and introduces some very able strictures upon the *abuses* of infant-baptism, which it would well become every advocate of the practice to peruse. We should be happy to make room for them, but must content ourselves with recommending the work to general perusal.

But it is high time that we should pay some attention to the very singular production of Mr. John Birt. We regret, and we trust that, by this time, Mr. Birt himself has been induced to regret, his non-acceptance of Dr. Wardlaw's very handsome private explanation of the excessively insignificant error which provoked its appearance. We have, however, in the discharge of our official duty, read it through, and as Dr. Wardlaw is concerned only partially in its contents, and by no means very culpably in the crime it wishes to blazon, we were most awkwardly reminded of the old adage of "*much ado about nothing*." The history of this important matter is, briefly, as follows. There are two highly respectable Baptist ministers of the name of Birt—one of them has the initial of his Christian name *I*, the other *J*.—the one living at Birmingham, the other at Manchester,

both large, disagreeable manufacturing towns. Mr. *I*. Birt, of Birmingham, some time since published *Strictures* on a Sermon by Mr. H. F. Burder; and Mr. *J*. Birt, of Manchester, is son of this gentleman. Now, Dr. W. has, in his *Dissertation*, confounded the name of the father with that of the son; surely neither an error of judgment nor of reasoning, affecting neither morals, nor religion, nor good neighbourhood. Yet at this "*misnomer*" Mr. John Birt is displeased, and thinks the crime deserves nothing short of a public chastisement. But there were other parties on whom he wished to inflict a smart scourging, and other causes in defence of which he felt inclined to break a lance in wordy tournament. He throws down the gauntlet with the following challenge:

"*Rev. Sir*,—In the Preface to your recently published *Dissertation* I find the following note:—"I have had occasion once or twice to allude to the strictures of the Rev. Mr. Birt, of Manchester, on a sermon by my excellent friend, the Rev. H. F. Burder."—I have every reason to believe that I am the only person in Manchester whose name is Birt; and so far from having published strictures on a sermon by the Rev. H. F. Burder, I have neither read nor seen any production of that respectable author. I am not, indeed, unacquainted with the pamphlet to which you allude, or insensible of the honour which the supposition of my being its author confers; but I am bound, in honesty, to correct the mistake into which you have most unaccountably fallen. The title page of those "*Strictures*" gives the author's name ISAIAH BIRT. The Advertisement, which follows that title-page, is dated "*Birmingham*;" and I have the honour to call Isaiah Birt, of Birmingham, my father. A reference to these particulars would not only have preserved you from a misnomer, which it was more difficult to encounter than to avoid. Had you opposed, by argument, the "*Strictures*" on Mr. Burder's Sermon, my duty would be, simply to disclaim the unmerited honour you assign me; but you have chosen a less manly course, and, evading the whole scope of the reasoning, you select two or three passages at pleasure. This total want of courtesy, and



even of justice, enjoins on me the additional, but not unwelcome, duty of showing, that, while I am bound to disclaim the imputed authorship, I have no design that the opprobrious terms, which it has pleased yourself and others to employ, should devolve on my venerated parent."—pp.1, 2.

Mr. Birt is too sensible a man not to be aware, on reconsideration, of the extreme weakness of this complaint, as well as of the utter absurdity of his appeal to manliness, justice, and courtesy against Dr. Wardlaw's conduct. The Doctor neglected, as well he might, the "whole scope" of Mr. Birt's "reasoning," and contented himself with demolishing "two or three passages," selected at pleasure. Now what right has Mr. Birt to dictate in this matter? We will not affirm that the "passages" in question contained the gist of the "reasoning," since we have no intention of engaging farther in the controversy; but we must enter our protest against this new law in polemics, that a disputant must plod his weary way through all the details, however worthless they may be, of his adversary's argument. But to proceed.

"It is a little surprising, that, although there is no general disposition to undervalue the importance of baptism, or to withhold the sentiments entertained on that subject, no one has yet attempted a direct reply to the 'Strictures on Mr. Burder's Sermon.'"—p. 5.

Does not Mr. John Birt know, that there may be other reasons why a book is not answered, besides its being unanswerable?

"I do not, however, suppose that the reviewer of Mr. Cox's masterly treatise 'on Baptism,' in the Congregational Magazine for October, 1824, has your sympathy or approbation."

"You would not, like that sapient and well-bred person, in the conscious failure of arguments, apply to your opponents and their practice the reproachful terms 'Anabaptist' and 'Anabaptism.'"—p. 5.

"Masterly treatise!"—but let that pass. Mr. Birt is quite a Drawcansir, and challenges the

field. We claim the liberty of choosing our antagonist, and we decline his challenge. We must, however, use the freedom of reminding him that such expressions as "*conscious failure*," are "beneath the dignity" of honourable controversy. It is a miserable substitute for argument, when opponents begin to impute degrading motives. "Anabaptist" and "Anabaptism" are not reproachful terms; and Mr. B. and his denomination have no right to consider them so: they are just so far *indifferent*, as the term *Baptist* is, in reference to those who, as well as the self-called *Baptists*, are believers in, and observers of, *baptism*: in fact, they are the only terms by which the christian church can, justly to itself, designate the Antipædobaptist and his system. Are we not as much Unitarians, as those who arrogate that title? Are we not as truly *baptizers* and *Baptists*, as those who, in the view of the great body of the christian church, a *second time* perform that ceremony?

"That article is as unworthy of you, as it is beneath the dignity of the work in which it appears; and it is fortunate for the Congregational Magazine, that its editors determined to discontinue the series which was stained by that splenetic effusion."

We are not concerned to undertake the defence of the Old Series; its contents are before the public, and its readers will not be influenced by Mr. Birt's opinion, until it shall be more temperately and argumentatively expressed. We are only concerned to say, that if he mean to insinuate—and really his words seem very much to glance that way—that a wish to get rid of the "stain" of the article in question, influenced the alteration, the inuendo is *obviously* at variance with the fact. It will escape the observation of no one, anxious for the ascertainment of truth, that

the circumstances necessarily involved in such a change, would carry its arrangements to a period antecedent to the appearance of the review which has so much annoyed Mr. Birt.

"I cannot conscientiously advise this reviewer any longer to continue his theological pursuits, in which it is evident that no length of time would suffice to exhaust his novitiate; but, though as a divine his case is hopeless, he may succeed as a metaphysician. I beg, therefore, to suggest, that he should compose a new Treatise on Moral Philosophy, which will give him the opportunity of introducing a chapter on 'Impossible Coincidences;' in which it will be proper for him to describe particularly the nature of our ideas of 'things which cannot occur.' This is an undertaking for which he has displayed eminent qualifications."—p. 10.

This is very poor, and we are sorry that Mr. Birt should have mistaken it for satire. The reviewer, we dare say, will think it better to continue a learner in theology, than to set up for a satirist with a halting wit; or if he should take the hint, and write a dissertation on "Impossible Coincidences," his first illustration will be the impossibility that Mr. John should ever again be mistaken for Mr. Isaiah Birt—but the battle of sarcasms is a puny contest, and we leave it to those who love it.

Dr. Wardlaw's is an admirable pamphlet. It is written in a tone evidently subdued, but from that very circumstance, its rebukes are the more pungent. If we were looking for a model of gentlemanly controversy, we should fix here.

The following extracts will give our readers specimens of the dignified and effective manner in which Dr. W. replies to Mr. B.'s bustling sophistries, which, if he have any sensibility, cannot fail to humble him in his own eyes, as it certainly will in the eyes of the public.

"I pass from this, however, to come to the imputation itself, which you con-

ceive me to have brought (by your name) against your father. My words are:—'To represent the majority of Pædobaptists in general as believing in baptismal regeneration, is a rash and unfounded slander.' Your comment is:—'Slander is a malignant lie; the utterer of slander is a malignant liar; and of this you *publicly* and in *print* accuse me, because a pamphlet has been published by another person, in which the words you have quoted occur.'

"Now, in the first place, this is a great deal more than my words, candidly and temperately considered, will at all bear. I am free to say, I regret having made use of the particular word *slander*, because of the odious associations usually connected with it. *Imputation* would, in all respects, have been better; not only for the reason specified, but also, because the phrase an *unfounded slander* contains, I fancy, a tautology. When I used the word, it was simply in the sense of an *injurious imputation not founded in truth*. And I appeal to yourself, whether the allegation of a charge of *malignity* and *wilful falsehood* (for all malignant falsehood must be *wilful*) be not completely neutralized, and shown to be destitute of any valid ground, by the other epithet that is connected with the word—'a *RASH* slander?' I put it to your own judgment, now that it has coolness sufficient for appreciating the true value of words, whether this expression be fairly interpreted, when it is understood as meaning any more than an *injurious charge brought without due deliberation*? A slander is a false imputation:—a *rash* slander is an imputation, not malignantly, but inconsiderately false. In endeavouring to make it out that I have in effect called you, or your father, 'a malignant liar,' you have unworthily strained my language, and, by so doing, have, in the mind of every sensible reader, frustrated your own object.

"Suppose, my good Sir, I were to put some of your own expressions on the same rack on which you have chosen to stretch and torture mine. You are pleased to say of myself and two others who have ventured to find fault with your father's 'Strictures,'—that 'each has devised his own method of revenge'—page 5.—What, then, if I should say—'Revenge is malignant retaliation; he who revenges gives indulgence to a complication of the worst passions of the heart, and of this you have *publicly* and in *print* accused me, because I have presumed to question two allegations against Pædobaptists in a pamphlet by your father.'—I should then do no more to your words than you have done to mine. Nay I should do much less; for your

word 'revenge' stands without any qualifying or mitigating epithet :—quite the contrary indeed, —it is deliberate, methodical, inventive revenge. But I will not dwell thus upon a word, lest you should find occasion to say, that now at least, if not before, I am verifying your charge."

"Respecting my affirmation, that to represent 'the majority of pædobaptists in general as believing in baptismal regeneration is a rash and unfounded slander'—you write as follows:—

"But has any one been slandered? or has slander existed except in your own bewildered imagination? This must be decided by ascertaining who are the majority of Pædobaptists, and what that majority believe concerning baptism. Surely you were not dreaming that there are no Pædobaptists except Presbyterians and Independents, or even that they constitute the majority. On the contrary, if you and they were all deducted from the great body of Pædobaptists, there would be scarcely a perceptible diminution of the total amount. If all the Protestants in the world were Pædobaptists, and no Protestant believed in baptismal regeneration, neither of which is the case, yet the proposition which you have detached from the sentence to which it belongs, would be an indisputable truth. If you were to assert that the majority of Protestants believe in the right of infants to baptism, would it not be ridiculous to accuse you of slander? Yet the accusation you urge is just as unreasonable. Are you not aware, that the majority of Pædobaptists, whom my father so carefully and expressly distinguishes from Mr. Burder, and those who are of his mind, are principally the members of the Eastern and Western Churches, and a prevailing party in the Church of England? Do you not know that these Pædobaptists almost incalculably outnumber, yourself and others who are correctly styled the minority? Are you not aware, likewise, that to say of this majority, 'they believe in baptismal regeneration,' is strictly, undeniably, and notoriously true? If slander has been uttered, it must be upon this majority; what is said of them, however, is not only truth, but it is not even an unpleasant truth. It is their pride and boast, it is their mark of peculiar orthodoxy; they would repel as slander the contrary imputation, and they account you heretics because you are not partakers with them in that belief. Let no one say that the age of chivalry has departed, since Dr. Wardlaw has undertaken this Quixotic quarrel; since he has become the redresser of wrongs which have no existence, and the avenger of those who have sustained no injury! Let me admonish

you to be more cautious in future; a second slip will overthrow even your reputation, and will infallibly expose you to treatment which to a mind like yours is more painful than ridicule."

"I desire ever to consider it my glory to own an error, where an error has been fairly brought home to me. You will naturally conclude, however, that I partake in the ordinary backwardness to make such acknowledgment, when I proceed to say, that, in the present instance I am at a loss to know whether I should own an error or not. You charge me with denying a palpable matter of fact: and in order to make good the charge, you include among pædobaptists the *Roman Catholic and Greek Churches*. Now I would simply ask, whether Baptist writers in general, in controverting the principles of pædobaptists, have had Roman Catholics in their eye as amongst those with whom they were waging the controversy? Has it not been considered, and conducted as a controversy between protestants? When we have spoken, and written, of our *baptist brethren*, and our *pædobaptist brethren*, have we not been speaking and writing of those who were one with us otherwise, in more important and essential particulars? I frankly confess, that in writing the sentence objected against, *I was not thinking of papists*. This is 'the height and front of my offending.' The points of difference with the Catholic Church are of such tremendous magnitude, that a subordinate point like this is merged and lost amongst them. We never think of it as a matter either of difference or of agreement. I repeat, then, that I wrote the sentence under the impression (not surely an unnatural one) of the controversy between baptists and pædobaptists being a *Protestant* controversy; never so much as dreaming of papists as having any thing to do with the matter; of my bearing, in pædobaptism, a mark of the beast, or of my far-off consanguinity, and that of my brethren, in this point of agreement, with the 'Man of sin, and son of perdition;' a large proportion of whose adherents know nothing of baptism at all but as a superstitious Ecclesiastical ceremony, and are probably profoundly ignorant of the existence of any controversy on the subject. I confess, however, that you have made out your majority in your own way; and I make you welcome to the triumph, such as it is. You are just about as right as a Unitarian would be, who should say that the majority of Trinitarians believe in *transubstantiation*, in as much as papists are Trinitarians, and far outnumber Protestants.—pp. 14—16.

*Piety Exemplified in the Lives of Eminent Christians: collected from authentic Sources, and compiled chiefly for the Instruction of Youth. By J. Thornton.*—pp. 714. London: Baynes and Son. 12mo. 8s. 6d.

"THE biographical part of literature is what I love best," said Dr. Johnson; and from the success which has attended a long series of costly books of that class, we may infer that most readers are of the same opinion. This taste, however, has been much abused of late, by the continued publication of contemporary biography, generally containing memoirs of individuals who, though truly excellent in private life, present no claims upon the attention of mankind, beyond "the passing tribute of a sigh." In past ages, indeed, a crowded inscription upon the tomb, recording the doings of him who slept below, was considered enough for posterity; and manuscripts which contained matter for the information of the historian or the philosopher, were left to moulder away in deserted chambers, damp as the grave of their author. But now, if death removes from their naturally attached family a precocious youth who could write essays and rhyme, or a pious girl who had correspondents, and kept a journal, some officious friend is at hand to inquire, "Whether a Memoir will not be published?" and to urge the hesitating relatives to announce a volume of "Selections," or "Fragments," or "Remains," or with some other such taking title. If we were disposed to treat this subject with levity, we might quote to these fond editors the sonnet of Cowper, "On observing some Names of little Note recorded in 'the Biographia Britannica;'" but we wish not to wound their feelings, or to trifle with a subject which, in our humble judgment, is far too

mischievous in its influence upon the mental character of our youth to be laughed at. In this bustling age, when the engagements of business, and the claims of christian benevolence, absorb so much of the time of our young people as to leave them but little leisure for intellectual culture, it is painful to find them occupying their golden moments with "those twinkling, tiny lustres of the land," while the memoirs of the master spirits of former times, whose piety was as elevated as their learning was profound, are neglected or unknown. This is not the way to retain what those champions of truth and liberty won, in their conflicts with "the armies of the aliens;" or to train up a succession of minds nerved with the same principles, and animated with the same piety, which shall enable them, in their time, also triumphantly to maintain the moral conflict.

We therefore feel that Mr. Thornton has performed a most acceptable task, for those parents who wish to make familiar to their youth the noble doings of "the mighty dead," in collecting these lives of *ninety-one* eminent Christians, who, though of different ages, countries, churches, and professions, were "giants in the earth in their day;" and which he has judiciously arranged in chronological order, so as to present something like a continuous view of ecclesiastical history. To accommodate those who have neither the means or the leisure to purchase and read the costly and voluminous works, through which the memorials of these distinguished saints are scattered, he has managed to compress, with considerable skill and diligence, into this cheap volume, the pith and substance of many standard books. Thus we have abstracts of the lives of Knox by M'Crie, of Owen by Orme, of Penn by Clarkson, of Howard by Brown,

with many others; and where Mr. T. had to collect materials for himself, his extensive research secures an interesting and instructive paper. On the subject of selection, Mr. Thornton anticipates, in his Preface, some diversity of opinion—

“We have all our partialities and aversions; and after the most calm and patient exercise of his discriminative powers, a compiler cannot reasonably expect to escape censure. Some will be disappointed in finding no place given to their favourites, while others are admitted who are deemed unworthy of notice. It has been my aim to introduce eminently good men of different classes and professions; to seize those incidents and circumstances of life, and mark those points and lines of character which are best fitted to excite and engage attention, to foster benevolence, to kindle devotion.—p. x. xi.

Admitting the difficulty of which Mr. Thornton complains, yet we feel some regret that he should have occupied the greater part of his volume with the lives of ecclesiastics; for though they may be classed under the names of Fathers, Martyrs, Reformers, and Pastors, yet still they were ministers of religion, and we fear that their eminent piety is too frequently regarded as a necessary professional qualification, and, consequently, is far less influential than the same example would be in the character of a layman. Besides, as it was his aim “to introduce eminently good men, of different classes and professions,” to his youthful readers, we wish he had furnished them with notices of such *patriots* as Hutchinson and Phips—such *poets* as Milton and Cowper—such *physicians* as Linacre and Grew—such *magistrates* as Abney and Ashurst—such *merchants* as Thornton and Grant, and such *traders* as Reynolds and Williams. These might have increased his already thick volume to an inconvenient size and price; yet, on looking down the contents, we observe a few names—and, we

readily admit, they are but few—which might be omitted, without loss, in the new edition, which we expect will be soon demanded.

It is but justice to Mr. Thornton to give our readers a specimen of his manner, and, did our space admit, we would present them with an entire article; but we must content ourselves by selecting some passages from the life of Calvin—not because they appear to us superior to the average style of the volume, but as they will furnish some information to those who make the name of that justly venerable reformer the watchword of their party, or the epithet of their reproach.

“As a writer, he indisputably gained the highest reputation; and it were easy to quote the strongest suffrages in his favour, from writers of different and opposite parties. His ‘Christian Institutions,’ written first in Latin, and by himself translated into French, had an unexampled and most wonderful circulation through all the nations of Europe. But his chief excellence was as a learned, sound, and judicious expositor of Scripture. Joseph Scaliger, who scarcely deemed any man worth commending, thought him the happiest of all commentators, for giving the sense of the sacred writers. Even the great Thuanus, though a papist, says, ‘Calvin was endued with great acuteness and force of genius, and with a wonderful faculty of eloquence.’ The exalted testimonies given of him by Bishops Andrews and Stillingfleet, the judicious Hooker, and many other of our countrymen, need not be repeated.

“Calvin wrote comments on all the Bible, except the mysterious book which closed the sacred canon. They are rich in valuable matter, perspicuous in method, simple, yet dignified in language, marked by sound judgment and genuine piety. Those on the Old Testament I have not read, but have often consulted him on the epistles of the New Testament, and been highly gratified. He neither bewilders himself and his readers in rabbinical fables, nor soars out of the reach of common sense, amidst clouds of mysticism; he is neither a cold, dry, insipid critic, sifting in dust and confusion verbal etymologies, nor a heated fanciful extravagant allegorizer, hunting for spiritual meanings. His object evidently is, to illustrate the sacred text, and to ex-

plore and exhibit the grand doctrines of revelation, as the only ground of faith, and spring of peace and comfort.

"Calvin's work, entitled '*Christian Institutions*,' may be seen in an English version, which has been recently given to the world by Mr. Allen. In the life of this distinguished reformer, by Mr. Mackenzie, will be found an epitome of the work, which will give an idea of its general drift and bearing. The first book, containing eighteen chapters, treats '*Of the knowledge of God, the Creator*.' The second, in seventeen chapters, '*Of the knowledge of God, as he hath declared himself our Redeemer in Jesus Christ*.' The third, in twenty-five chapters, '*Of the manner of participating the grace of Jesus Christ, of the fruits which we derive from it, and the effects which it produces*.' The fourth, and last, in twenty chapters, '*Of the external means or helps which God employs to invite us to Jesus Christ his Son, and to retain us in his communion*.'"—pp. 177, 178.

"There are persons, who rank in that party, which is denominated from the Genevan reformer, whose aversion to practical religion would cause them to spurn both his sentiments, and the manner in which he communicates them. Their Calvinism carries them many degrees higher than Calvin. Opposing ministerial addresses to sinners, and setting completely aside the moral law, they exult, as if placed in an insulated and impregnable citadel, above the reach of those motives, and beyond the dread of those dangers, which affect ordinary Christians. How far they leave Calvin behind them, will appear from the passage which follows :—'*But to what end, some will apply, do exhortations tend? I answer,—If men obstinately despise them, they will be witnesses to convict them when they appear before the tribunal of God. They even now strike the evil conscience. For though they affect to despise, they are unable to disprove them. But what shall the poor sinner do, it will be replied, since the melting of heart necessary to obey is not afforded him? To which I reply,—How vain is it for him to seek such excuses, since he cannot impute the hardness of his heart to any one but himself.*'

"The system espoused by the writer of this passage, could not be quite so narrow and restrictive, as some have chosen to represent it. The estimable Dr. Watts observes, '*that the great and admirable reformer, John Calvin, has plainly declared in his writings, that there is a sense in which Christ died for the sins of the whole world; and he sometimes goes so far as to call this the redemption of all.*' See his comments on the following Scriptures :—

"*Matt. xxvi. 8. This is my blood of,*

the New Testament, which was shed for many for the remission of sins. '*Under the name of many he signifies not a part of the world only, but all mankind.*'

"*Rom. v. 18. As by the offence of one, judgment came upon all to condemnation, so by the righteousness of one the free gift came upon all to justification of life. 'He makes this grace common to all, because it is set before all, though not really and in fact reached out to all. For though Christ suffered for the sins of the whole world, and he is offered indifferently to all by the bounty of God, yet all do not receive him.*'

"*2 Pet. xi. 1. There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 'Though Christ is denied many ways, yet, in my opinion, Peter means the same thing here which Jude expresses, namely, that the grace of God is turned into wantonness: for Christ hath redeemed us, that he might have a people free from all the defilements of the world, and devoted to holiness and innocence. Whosoever, therefore, shall shake off the yoke and throw themselves into all licentiousness, are justly said to deny Christ by whom they were redeemed.' Thus, it appears, that Calvin himself thought that Christ and his salvation are offered to all, and that, in some sense, he died for all.*

"The advice which the late learned bishop Horsley gave to his clergy, in his last charge, deserves the serious attention of every inquirer after religious truth, '*Take especial care before you aim your shafts at Calvinism, that you know what is Calvinism, and what is not: that in the mass of doctrine, which it is of late become the fashion to abuse under the name of Calvinism, you can distinguish between that part of it which is no better than Calvinism, and that which belongs to our common Christianity, and the general faith of the reformed churches; lest when you mean to fall foul of Calvinism, you should unwarily attack something more sacred, and of higher origin.*'"—pp. 180, 181.

These extracts will exhibit the instructive character of the whole work; and we conclude by sincerely thanking Mr. Thornton for the piety and industry he has discovered in the execution of this volume. And we trust that these memorials of a goodly company of holy men will find many readers who shall imitate their example and venerate their names.



## Literaria Rediviva; or, The Book Worm.

*Natural and Political Observations, mentioned in a following Index, and made upon the Bills of Mortality. By Captain John Graunt, Fellow of the Royal Society.—1665. 8vo.*

THE first cultivator of a barren spot in the world of science is justly viewed as a benefactor of mankind. If the fathers of nations and the planters of colonies are regarded with veneration, those who consider how much more difficult it is to cultivate intellectual than physical barrenness, will consider the first draughts of particular studies to be at least as worthy of honour as the colonization of new districts of the earth. The intellectual, as well as the material world was made for the use of man: the limits of both were unknown to the earliest periods. As each part has become populated, the energies of mankind have sought a wider range, and so gradually have discovered new tracts, at first barren and inhospitable, but, by reiterated efforts, made habitable and productive. Some few mighty spirits, the Drakes and Frobishers of literature, have circumnavigated the orb, and returned laden with the spoils of universal knowledge: the most wise of the adventurers have but discovered to us some isle, before hidden from our view in that great deluge of ignorance, which, like a mighty Atlantic, has long separated the several kingdoms of thought. An interesting train of reflections arises out of the consideration, that the ancient barriers of both worlds were broken up about the same period, and that the discovery of America, and the revival of literature occurred in the same age.

A considerable period elapsed,

after this interesting era, before the science of political economy engaged the attention of English writers. The work under consideration is one of the earliest practical works on that subject; and though the study is now so elaborated, by the more subtle productions of Ricardo, and Malthus, and Godwin, as to render all comparison improper, we have little doubt that those who can admire the struggles of genius, in her first attempt to burst the fetters of the mind, will value this tract. Before we adventure on any specific opinion on the merits of this volume, it may be necessary to advert to some doubts which have been entertained, as to the claims of Mr. Graunt to the honour of being its author. The first attempt to oppugn this claim, which we have observed, occurs in Nicolson's English Historical Library, (folio, 1714,) where the following reference is made to the book under consideration: "Sir William Petty was the chief director and author of a piece published some time before by one John Graunt, and entitled *Natural and Political Observations*, &c." p. 12. No authority is quoted in support of this assertion; and, indeed, the accusation is of so indefinite a kind, as to leave us in some doubt as to the particular charge brought against Mr. Graunt. If Sir William Petty were the director, or even the chief director, in this publication, it by no means follows, that he was the author of it; and if he were the author, the previous allegation of his being the chief director of it seems superfluous. We have no intention to dispute the correctness of Nicolson's assertion, that Sir William Petty assisted Graunt in the composition

of this tract, and particularly in the arrangement of some of the tables; but we think there are sufficient reasons to persuade unprejudiced men, that Mr. Graunt was the *author*. That *Graunt* claimed it as his own production is evident from the title-page. If his claim were unjust, the deceit was practised either *with* or *without* the cognizance of Sir William Petty. That Sir W. Petty consented to such a fraud is not probable: the subject of the book was one on which it was well known Sir William had made large collections, and on which he subsequently published several tracts. Moreover, this particular volume would have gained him, at least, as much literary renown as any other publication of which he was the acknowledged author; so that there is no apparent reason for deception on his part. That the deceit was carried on *without* Sir William's cognizance is still more improbable. He was contemporary with Graunt; a member of the Society by whose order the book was printed a second and third time, under the name of *Graunt*; and, though the merits of the publication were so great as to induce Charles II. to recommend the admission of Mr. *Graunt* to the Fellowship of the Royal Society, we hear no claim on the part of Sir William to the work in question; but, on the contrary, a tacit acquiescence, as a member of that Society, in what, if this charge be true, was in reality a fraud, and that committed on himself. These are the reasons, together with the intrinsic character of the book, (its inartificial arrangement and practical observations suiting more with the plain, judicious merchant, than with the scholar,) which induce us to think that Mr. *John Graunt* was its real, as well as its reputed author. It appears that Mr. *Graunt* was a native of London, his father having been a

Puritan in that city. The son, however, did not follow his father's example, in this latter particular; as will appear by the following extract from the Epistle Dedicatory to Sir Robert Moray and the Members of the Royal Society:—

"Moreover, as I contend for the decent rights and ceremonies of the church, so I also contend against the envious schismatics of your Society," &c.

From the military prefix of his name, we apprehend Mr. Graunt to have been engaged in the City Train-bands—an employment to which he united the more profitable profession of a merchant. We learn from Dr. Spratt, that Mr. Graunt was admitted a Member of the Royal Society on the publication of this tract; and that "it was so far from being a prejudice that he was a shopkeeper of London, that his Majesty gave this particular charge to his society, that if they found any more such tradesmen, they should be sure to admit them all, without any more ado." (History of the Royal Society, 4to. p. 67.)—The particular feature of this tract is, a clear, and, in some instances, a subtle deduction of general principles, from well attested and well arranged facts. The felicity with which this deduction is effected is occasionally surprising, and gives an air of freshness to many of the sections, which makes them resemble rather the glow of poetry than the dryness of document. There are but few authors who can render this species of *numbers* harmonious, or extract *life* and *spirit* from "Bills of Mortality;" but even the *bones* of Napier would lose their sepulchral hideousness in the pages of *Graunt*. A happy thought, an apt allusion, and not unfrequently an expression singularly beautiful, gleams amidst speculations on plagues, murders, and apoplexy, and, like a beam of light glaucing on the abode of

darkness, makes even deformity beautiful. The following is the order observed in this interesting tract:—Chap. I. Of the Bills of Mortality; their Beginning and Progress.—II. General Observations upon the Casualties.—III. Of Particular Casualties.—IV. Of the Plague.—V. Other Observations upon the Plague and Casualties.—VI. Of the Sickness, Healthfulness, and Fruitfulness of Seasons.—VII. Of the Difference between Burials and Christenings.—VIII. Of the Difference between the Numbers of Males and Females.—IX. Of the Growth of the City.—X. Of the Inequality of Parishes.—XI. Of the Number of Inhabitants.—XII. Of the Country Bills.—Then follows the Conclusion; to which an Appendix is adjoined, containing many tables corroborative of the preceding remarks. Our first extract shall be from our author's Epistle Dedicatory to the Royal Society.

“You are not only His Majesty's privy council for philosophy, but also his Great Council. You are the three estates; viz. the mathematical, mechanical, and physical. You are his parliament of nature. For my own part, I count it happiness enough to myself, that there is such a council of nature, as your Society is, in being; and I do with as much earnestness inquire after your expeditions against the impediments of science, as to know what armies and navies the several princes of the world are setting forth. I concern myself as much to know who are curatours of this or the other experiments, as to know who are Mareschals of France, or Chancellor of Sweden. I am as well pleased to hear you are satisfied in a luciferous experiment, as that a breach hath been made in the enemy's works; and your ingenious arguing, immediately from sense and fact, are as pleasant to me as the noise of victorious guns and trumpets.—This is my opinion concerning you; and although I am none of your number, nor have the least ambition to be so, otherwise than to become able for your service, and worthy of your trust; yet I am covetous to have the right of being represented by you: to which end I desire, that this little exhibition of mine may be looked upon as a freeholder's vote, for the choosing of knights and burgesses to

sit in the parliament of nature; meaning thereby, that as the parliament owns a freeholder, though he hath but forty shillings a year, to be one of them, so, in the same manner and degree, I also desire to be owned as one of you, and that no longer than I continue a faithful friend and servant of your designs and persons.”

In his Introduction, giving an account of the reasons which induced him to publish these speculations, Mr. G. says,

“The world, I hope, will not expect from me, not professing letters, things demonstrated with the same certainty, wherewith learned men determine in their schools; but will take it well, that I should offer at a new thing, and could forbear presuming to meddle where any of the learned pens have ever touched before; and that I have taken the pains, and been at the charge, of setting out those *tables*, whereby all men may both correct my *positions*, and raise others of their own. For hereby I have, like a silly school-boy, coming to say my lesson to the world, (that peevish and tetchie master,) brought a bundle of rods, wherewith to be whip'd for every mistake I have committed.”—p. 5.

It appears, that the Bills of Mortality were first published in 1592, but that, in consequence of many interruptions in succeeding years, the complete series of them goes no higher than 1603. In the third chapter the following remarks incidentally occur.

“They that make away themselves are another sort of madmen, that think to ease themselves of pain by leaping into *hell*; or else are yet more mad, so as to think there is no such place; or that men may go to rest by death, though they die in *self-murder*, the greatest sin.”—p. 42.

“Now, forasmuch as it is not good to let the world be lulled into a security and belief of impunity by our bills, which we intend shall not be only as *death's heads*, to put men in mind of their mortality, but also as *mercurial statues*, to point out the most dangerous ways that lead us into it and misery,” &c. &c.—pp. 43, 44.

It is neither agreeable to the nature of our miscellany, nor we presume to the taste of our readers to introduce in our pages any of Mr. Graunt's merely political remarks; their general character makes them as uninteresting to common readers as their inferiority to the more refined specu-

lations of our times, makes them uninstrucive, except as documents of past ages, to the scientific. We shall, therefore, only cull such general observations, as will tend to justify the character we have given of the book as a literary production. The following quotation is from the chapter "on the inequality of parishes," in which Mr. G. has proved that some parishes exceed others in the proportion of two hundred to one.

"Wherefore should this inequality be continued? If it be answered because that *pastours* of all sorts and sizes of abilities, may have benefices, each man according to his merit; we answer, that a two hundredth part of the best *parson's* learning, is scarce enough for a *sexton*. But besides there seems no reason of any difference at all, it being as much science to save one single soul, as one thousand."—p. 115.

The following is from the eleventh chapter.

"According to this proposition, one couple, viz. *Adam* and *Eve*, doubling themselves every sixty-four years of the 5610 years, which is the age of the world according to the *Scriptures*, shall produce far more people than are now in it. Wherefore the world is not above 100 thousand years old, as some vainly imagine, nor above what the *Scripture* makes it."—p. 127.

In the author's conclusion, it is said,

"It may be now asked, to what purpose tends all this laborious bustling and groping? To this I might answer in general, by saying, that those who cannot apprehend the reason of these inquiries, are unfit to trouble themselves to ask them. I might answer, that there is much pleasure in deducing so many abstruse and unexpected inferences out of these poor despised *Bills of Mortality*; and on building upon that ground which hath lain waste these eighty years. And there is pleasure

in doing something new, though never so little, without pester the world with voluminous transcriptions. But I answer most seriously, by complaining, that whereas the act of governing, and the true *politicks* is how to preserve the subject in peace and plenty, than men study only that part of it which teacheth how to supplant and over-reach one another, and how, not by fair out-running, but by tripping up each other's heels, to win the prize. Now the foundation or elements of this honest, harmless *policy*, is to understand the land, and the hands of the territory, to be governed according to all their intrinsic and accidental differences. Moreover, if all these things were clearly and truly known, (which I have but gessed at), it would appear how small a part of the people work upon necessary labours and callings, viz. how many women and children do just nothing, only learning to spend what others get: how many are mere voluptuaries, and as it were mere gamblers by trade; how many live by puzzling poor people with unintelligible notions in divinity and philosophy; how many by persuading credulous, delicate, and litigious persons that their bodies, or estates, are out of tune, and in danger; how many by fighting as soldiers; how many by ministries of vice and sin; how many by trades of mere pleasure or ornaments; and how many in a way of lazy attendance, &c. upon others; and on the other side, how few are employed in raising and working necessary food and covering; and of the speculative men, how few do study *nature* and *things*! The more ingenious not advancing much farther than to write and speak wittily about these matters. I conclude, that a clear knowledge of all these particulars, and many more, whereat I have shot but at rovers, is necessary, in order to good, certain, and easie government, and even to balance parties and factions both in *church* and *state*. But whether the knowledge thereof is necessary to many, or fit for others than the sovereign and his chief ministers, I leave to consideration."

There have been three editions of these observations published, but all are scarce.

## AMERICAN MISCELLANY.

### UNITED FOREIGN MISSIONARY SOCIETY.

THE Eighth Anniversary of this Society, was celebrated in New York, on Wednesday evening, May 11, at the City Hotel. Ge-

neral Stephen Van Rensselaer, the President, in the chair. The Annual Report was read by Z. Lewis, Esq. the Society's principal Secretary. The Report was of great length, embracing a variety of de-

tails, but we must confine ourselves to a brief abstract of the principal facts which it contains.

After a few introductory observations, the unusual mortality among the early friends and patrons of the Society, during the past year, is thus noticed:—

"The venerable Professor Livingston, one of your Vice-Presidents; the Rev. Dr. Romeyn, one of the founders of your institution; the Rev. Mr. Whelpley, and Mr. Vroom, valued and efficient members of our Board; Mr. Bethune, your first Treasurer; the Rev. Dr. Chapman, your earliest Missionary, and Mrs. Colby, of the Great Osage Mission, have all, in one short year, finished their work of faith and their labour of love."

The Report then proceeds to a brief history of the Missions of the Society during the past year.

#### *Union Mission.*

On the 20th of April, Col. Arbuckle, with a body of soldiers, arrived in the Osage country, in obedience to orders from the United States government, and established a fort on the banks of Grand River, within eighteen or twenty miles of Union. This event greatly encouraged and rejoiced the Missionaries.

*The Agricultural Settlement at Hopefield,* which was commenced in Dec. 1823, by a number of the Osages, who were desirous of abandoning the chase and resorting to the cultivation of the soil for subsistence, is in a very flourishing state. The number of Indian families had increased in June last to eleven, and more than thirty acres of ground were then cleared, fenced, and planted.

*Form of Government adopted.*—The Osages have recently adopted a national council to legislate for the tribe, and a national guard to enforce obedience to their decisions. The council is composed of thirteen chiefs, and the guard of forty warriors. The Missionaries consider this "as the first step towards the adoption of civil government in a nation hitherto lawless in the extreme."

*The School.*—The number of Indian children in the school, has varied during the past year from 14 to 22.

#### *Great Osage Mission.*

*The School.*—Twenty Indian scholars have been added during the past year, and the whole number is now 36. The quantity of corn and wheat raised on the farm at this station the last season, was amply sufficient for the full supply of the Mission.

*Neosho Station.*—The Missionaries have judged it expedient to establish a branch of their Mission on the Neosho River, in the immediate vicinity of the present Indian village. The Rev. Dr. Pixley removed thither with his family in Septem-

ber last. The new station presents great facilities for acquiring a knowledge of the language, and communicating religious instruction.

*Osage Language.*—The two junior Missionaries at Harmony, have made considerable progress in the acquisition of the Osage language. By persevering and laborious study, they are enabled to converse on ordinary subjects, and to translate and read their prayers and discourses.

*Delaware Indians.*—A few years since, a small party of Delaware Indians emigrated from the state of New York, and settled in the vicinity of the Osages. Mr. Dodge, the superintendant of the Great Osage Mission, has made several interesting visits to them during the past year. He found that two or three of the women were formerly members of a Christian Church, and that since their removal to that distant wilderness, they have steadily met together every Sabbath for the purpose of reading the Scriptures, and mingling their hearts in social worship.

#### *Tuscarora Mission.*

There has been no regular Missionary on this station since the resignation of Mr. Crane, more than a year ago. Mr. Smith, of Lewistown, has been continued as a temporary supply, and his services, there is reason to believe, have been useful. A school is about to be re-organized at this station.

#### *Seneca Mission.*

At the recent session of the Legislature, a law was enacted allowing the Missionaries and teachers, with the consent of the Judges of the County Court, to reside on the reservation. Since the passage of this law, a joint council of the Christian and Pagan Indians has been held, in which it was agreed that each party might select its own teachers, and it is expected that the school will be re-opened early in June.

#### *Catawagus Mission.*

The number of children in the school has increased from 45 to 70, and their conduct and proficiency have been highly satisfactory to their instructors. The congregation of adults, on the Sabbath, has so much increased in number, that the chiefs have recently resolved to erect a church. In obedience to the solicitation of the chiefs, a Missionary has been appointed to reside at this station for three months, on trial. The Pagan party among these Indians, have of late relaxed in their opposition to the Missionary establishment, and have even promised to send their children to the school.

#### *Machinaw Mission.*

One male and two female assistants have been added to this Mission during the past year. Nearly 50 Indian children have been received as members of the family; and the whole number in the

school, including whites, and half-breeds, according to the latest information, was 102.

lities for preaching to a number of Indian tribes."

#### *Haytian Mission.*

The Rev. William G. Pennington, who was licensed to preach by the Jersey Presbytery in 1823, and the Rev. Benjamin F. Hughes, a minister regularly ordained by the Philadelphia Presbytery, and who had sustained for some time the pastoral charge of a coloured congregation in Philadelphia, were appointed by the Board to accompany the coloured emigrants from this country to Hayti. They met with a very friendly reception from the officers of the government and the people. At the date of the latest letters, Mr. Hughes had preached repeatedly in Port-au-Prince, and was preparing for a tour of missionary labour among the emigrants.

#### *Projected Missions.*

It is in contemplation to send a Missionary to the American Colony on the Western coast of Africa; to locate a Missionary establishment upon the Maumee; and send Missionaries to the Alleghany Reservation in this state.

Inquiries have also been made in behalf of a number of theological students at Princeton, Auburn, and New Haven, who are desirous to engage in Missions to Armenia and Arabia in the East, and to Mexico, some part of South America, and the mouth of Columbia River, on this Western continent.

#### *Education of Heathen Youths.*

At the date of the last Report there were two Indian youths supported by the Society, at the Foreign Mission School in Cornwall, Conn., one belonging to the Tuscarora, and the other to the Seneca tribe. During the year, four had been added to the list, viz.: two Chippewas, and two Osages of the Arkansas. Both the latter are relatives of Tally, the second Osage chief, and were committed by him to the patronage of the Society. Tally has recently expressed a desire to put his own son under the care of the Board; and in accordance with the earnest request of Mr. Vaill, who believes that the measure would probably promote the reformation of the tribe beyond any other means, the Board have authorised the Missionaries to send him forward, and also a son of Claymore, the principal chief. The Board have also authorized the Superintendent of the Great Osage Mission to send on three youths of different tribes—an Osage, a Delaware, and an Omawhaw. "The two latter," says Mr. Dodge, "speak several Indian tongues, besides some French and English. They all possess good talents, and should they be suitably educated and become Missionaries, or even interpreters, it would afford faci-

#### *Auxiliary Societies.*

One hundred and eighty-nine Auxiliary Societies were recognised in the former Reports. To this number fifty-six have been added during the past year, making the present number two hundred and forty-five.

A family of sisters in this city, have set apart half an hour a day to the use of their needles in behalf of the Missionary cause. By the avails of a few weeks, they have paid twenty-four dollars into the treasury for the support of an Indian child for two years, at one of the Missionary schools. A small Fragment Society, consisting of six or eight young ladies of this city, have also contributed by their needles forty-eight dollars for the support of another child for four years.

#### *Receipts and Expenditures.*

From the Treasurer's Report it appears, that the receipts of the Society, during the past year have been 20,975 dollars and 45 cents., and the expenditure, including a balance of 7,953 dollars and 19 cents. due the Treasurer at the date of the last Report, 21,233 dollars and 7 cents. leaving a balance still due the Treasurer of 257 dollars and 62 cents.

The Report having been concluded, the customary resolutions were successively introduced, in order to give the gentlemen engaged to address the Meeting, an opportunity to speak, and in the course of the evening, addresses were delivered by the following gentlemen, in the order in which their names are arranged, viz.—Rev. Mr. Cuyler, of Poughkeepsie; the Rev. Dr. Wiley, of Washington College, Pa; the Rev. Dr. Proudfit, of Washington county; and the Rev. Mr. Ellis, a Missionary from the Sandwich Islands. The gentlemen all acquitted themselves in a manner highly gratifying to an overflowing and attentive audience.

The Rev. Mr. Ellis gave an interesting account of the present state of the Mission, in the islands of the South Seas, and contrasted their present, with their situation before the introduction of the Gospel, and Schools for the instruction of the children. There are now 3000 children educated by the Missionaries. The Rev. Gentleman mentioned several interesting events which he had witnessed, among which, was the following:—At a public exhibition of some of the schools, a native child addressed the Meeting. Among the crowd a female was discovered bathed in tears, and apparently in great agony. She was asked by Mr. E. the cause of her grief—she said, "O, Sir, had you been here when I was a mother, I should this day, perhaps, have had a darling child, such a one as that yonder, (pointing to the little



fellow who had spoken,) but not knowing any thing of Christianity, I murdered my own dear child, in obedience to what I then thought my duty!"

After the collection had been taken up, a Son of the Forest was introduced by Mr. Lewis, who stated that he was the celebrated Captain Pollard, of the Seneca tribe, who had become a convert to Christianity. He addressed the Meeting in his native tongue, and a young man from the Missionary station acted as interpreter.

*Captain Pollard's Address.*

Brothers—I beg your attention to a small talk in behalf of myself and my nation.

A few years ago, brothers, we received a kind request from the good Society in New York, to permit our Missionaries to reside with us. We now return thanks to that Society and to you. I am thankful that I have been preserved on my journey, and that I am now in good health. I feel, brothers, that it was the immediate hand of God that prospered me on my journey, and I feel thankful to see you, for you have done much good for my nation.

Brothers—I would recal your minds, for a few moments, to the situation of our forefathers, when their only support was procured by the bow and arrow. Then, this land was theirs—it was the property of our fathers.

At that time, brothers, they knew nothing of the Lord Jesus, who died on the cross; they worshipped the sun, moon, and stars. Since God sent us his ministers, we have come to the light, and we thank you most heartily for what you have done for us.

Brothers—You know that once the land you now enjoy was ours. You have driven us back; and unless you now interpose your aid, we shall be driven still farther back.

Brothers—I promised you my talk should be short. It shall be so—but listen a little longer.

Brothers—You know our situation at home. Our councils are divided: some are still worshipping their unknown gods. You have assisted us—and, in behalf of my nation, I implore a continuance of your kindness.

Brothers—This is all I have to say in behalf of my nation. For myself, I beg your prayers. I was once in darkness, but I now hope that darkness has fled away.

Brothers—Although I believe God has wrought a good work in me, I would not say I am near perfection. I sin every day—I crucify the Lord afresh. I therefore beg your prayers.

Mr. Crane, who was for many years a Missionary among the Tuscarora tribe, made a few closing remarks, and in alluding to Captain Pollard, who had just sat down, observed, that he had long known

him, that he had seen him in the council with Red-Jacket—that he saw him when conviction first rested on his mind; that he saw him when he first experienced a change of heart; that he had often seen him since, and he had no doubt of the genuineness of his profession.

UNITED DOMESTIC MISSIONARY SOCIETY.

The second Anniversary of the United Domestic Missionary Society was celebrated at the City Hotel, 12th May, by the members of the Society, and a large concourse of ladies and gentlemen. Gen. Stephen Van Rensselaer, President of the Society, took the chair, supported by Governor Clinton and Chancellor Kent.

The Annual Report, which, like all the others that have been read, this week, was very long, was read by the Rev. Mr. Bruen. It was an able paper, no less important in matter than elegant in manner. But we must be excused from going into detail; more especially since so large a portion of our columns are this month devoted to the Report of the Foreign Missionary Society. Suffice it then to say, that the Report may be considered a most gratifying *exposé* of the labours of the Society. Notwithstanding the want of permanent funds, (the only reliance of the Society being upon dues of membership, supplies from Auxiliaries, and fortuitous contributions and donations,) the Society has in its employ one hundred and twenty ministers, who administer to the spiritual wants of one hundred and thirty churches. The plan upon which this Society has proceeded, is in one respect novel. It does not employ itinerant preachers: but wherever a little flock can be gathered together, such assistance is afforded them as will enable them to settle a minister. The Society, therefore, (as one of the reverend gentlemen, Dr. M'Auley, remarked in his address,) has not been got up for the support of the craft; for, said he, there is a strong suspicion of priestcraft abroad; but it has been organized to extend a helping hand to those Societies who are willing, but not able, to help themselves. The labours of the ministers in the service of the Society, have been singularly blessed the past year; and many revivals under their preaching, were referred to as decided evidences of the approbation of heaven. More than 600 persons, in their congregations, have been added to the visible church.

After the Report was read, his Excel-

leney Governor Clinton rose, and remarked, that it had been assigned to him to offer one of the resolutions, and it had been his intention to say a few words. But since the subject had been presented to him, the solemn and weighty considerations which crowded upon his mind, had induced him to leave the task to those who have bestowed more attention upon it. He could not suppress, however, his feelings of satisfaction, and sincerely congratulated the society in the success of its operations, and the benefits resulting therefrom. He therefore moved that the report be accepted and printed. Other resolutions were offered, one by Chancellor Kent, and another by Judge Platt, neither of whom addressed the meeting as it was expected they would have done. Some disappointment was the consequence.

Addresses, however, were subsequently delivered by the Rev. Mr. Ellis, from the Sandwich Islands; the Rev. Dr. M'Auley, of this city, the Rev. Mr. Bush, of Indiana, and Rev. John Breckenridge, of Lexington, Ky. The eloquence, zeal, and ability of these gentlemen, however, in a great measure, compensated the meeting for the above mentioned disappointment. The object of the first of these two Missionaries, was to present the meeting, from actual observation, with a picture of the civil, religious, and political state of things in Indiana. Until within four years, with the exception of a narrow strip of land upon the Ohio, and another upon the Wabash, the whole State was one "boundless contiguity of shade." Now it is rapidly filling up, and already presents a population of 160,000 souls. These emigrants are not accustomed to take the lead in building up churches, and other religious matters. But they came from places where they enjoyed the privileges of the Gospel, and they are anxious for it still. Ministers have great influence there, and their labours great effect.

Missionaries are also necessary there, as connected with the subject of education. With a population like their's, it cannot be expected that their legislators can be statesmen. Indeed, they are not competent to legislate upon plans of education, and seem to shrink from every proposition upon the subject, as though they felt their incompetence. A plan had been conceived of writing to the distinguished gentleman who administers the government of this State, to obtain such suggestions as the rich fruits of his experience might dictate; but it was abandoned, from a feeling of reluctance to trespass

upon his time, upon which there are so many pressing demands.

In order to give the meeting an idea of the ignorance which prevails among the common people there, in regard to religious subjects, the reverend gentleman related several anecdotes gathered from his own experience. One of them was as follows:—While waiting upon the bank of a river, which he was about to ford, a plain man came up, and asked him if he was not a preacher? "Because," said he, "if you be, I want to ax you an important question. There has been much debate and dispute in my neighbourhood about the mystical meaning of the two pence mentioned in the parable of the good Samaritan. Some of my neighbours believe the 'two pence' mean the Law and the Gospel; and, for my part, I don't know what to think about it!"

Another anecdote mentioned—not from any sectarian feelings—far from it—but to illustrate their manners: On coming to a tavern, the landlord bluntly asked him if he was not a preacher? On replying in the affirmative, "Well," said he, "what do you think of the doctrine of falling down from grace *smash*?" Their preachers quote Scripture for it; but, for my part, although I can't say as I have much scripture larning, I think they have never quoted a verse that I could't turn plump against them!"

This gentleman then proceeded, at considerable length, to show the many favourable circumstances to missionary labours in that region. He was succeeded upon the floor by a colleague and fellow-labourer in those western wilds, who spoke for about fifteen minutes, with great energy and eloquence, for the purpose of showing, that, while such strenuous and praiseworthy efforts have been made, and are making, through the country, for the support of foreign Missions, our domestic Missions should not be neglected, as they have been. It is true, that a kind of romantic charm has been cast about the foreign Mission service; but, after all, we have wants at home; and he is no less a hero who enters upon the domestic field, traversing trackless forests, and encountering the swelling floods, to bear the tidings of the Gospel to the remote settler, or the wilder Indian. He wished the foreign and domestic Missionary Societies to go hand in hand, because he believed the connection between the two was as intimate and inseparable as that of the veins and arteries in the animal system, each necessary to the other.

## LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

SELECTIONS FROM THE WORKS OF BISHOP HALL; with a brief Sketch of his Life. Second Edition. 18mo.—This is one of those works that do the highest credit to the taste and judgment of the projector. The writings of our old divines are most valuable; they abound with beautiful and impressive passages, which being gathered together in a compilation of this kind, may be put into the hands of those who could never obtain the complete works; or having them, might be deterred from a thorough perusal, by the intervention of less interesting passages. No one, whether a professor or not, (if he have any taste for the beauties of thought,) can fail to be delighted in every page. Being divided into short sections, it may be taken up at any time. A very neat portrait of the venerable author stands as a frontispiece.

POETICAL SKETCHES OF BIBLICAL SUBJECTS; part original, part selected from our most approved Poets; illustrative of the Sacred Volume. By Joseph Belcher, &c.—In the present day there is a great quantity of sacred poetry published; not the tenth-tithe of which arises above mediocrity: indeed, the purchaser may think himself fortunate if he hits upon a volume which arrives at any thing near that point. This is a system which merits immediate and decided discouragement. For those who wish to read sacred poetry, there are Milton, Cowper, Young, &c. already standard works of the highest worth; and in the present day Milman, Conder, and the Quaker poet Barton, have each planted a beautiful parterre in the garden of sacred poesy. These are surely more worthy of attention than every poetaster, whom a parlour of astonished acquaintances may advise to publish. But it may be replied, that the works of all these writers are expensive. Here then is a volume containing select passages regularly arranged in their biblical order; in which the poets we have mentioned above, as well as many others really entitled to the poetic wreath, find place. Surely those persons who would sooner have an inferior poet's whole freight of lead, than the selected gems of those who have been pronounced among the better brothers of the lyre, must be strangely deficient in taste. The work is neatly

printed; a few typographical errors, however, have crept in, which we shortly hope to see corrected in a second and larger edition.

A LETTER, to the Author of an "Inquiry into the Studies and Discipline adopted in the two English Universities, as preparatory to Holy Orders, in the Established Church," &c. By a Graduate of the University of Oxford.—It appears to be one of the canons of this author, that nothing less than an immediate revelation from heaven could point out or effect one iota of improvement in the system which he defends: every one of similar impartiality will say the same. And, indeed, how could it be accounted less than a miracle for these days of luminous and unprejudiced thought to perceive and wipe away blemishes on a system of study and discipline, born ere its Mother Church had well struggled out of the bog of Popish intolerance, superstition, and general ignorance. Whatever may be the opinions of the writer, whom the author of this pamphlet attacks, they certainly cannot well display less of impartiality, or be clothed in less courtesy of language than his own. We recommend this pamphlet to all who have made up their minds not to be convinced, that the Universities have a single fault.

THE BIBLE TEACHER'S MANUAL: being the Substance of Holy Scripture in Questions on every Chapter thereof. By Mrs. Sherwood, &c. Part IV. Deuteronomy. Price 8d. or 7s. per dozen.—The plan of this little catechism is in the highest degree excellent; and to vouch for the ability with which it is executed, we need do no more than mention the name of the author of "Little Henry and his Bearer," as the compiler of it.

THE CHRISTIAN MARTYR: a Tale of the first Century, for Youth. By the Author of "Richard Gordon."—This is one of that now numerous class of works called "religious novels." Our readers, we should imagine, can scarcely require our opinion as to the tendency of these productions, so often has it already been repeated. We cannot but think, that they are powerfully calculated to dissipate the minds of our youth, and generate a taste for light and frothy

reading, which, when once established, it is extremely difficult to overcome. This is our opinion of them as a *whole*. That there are some, however, which do not fall under this sweeping condemnation—some that are exceptions to the general rule—some few *varieties* of the *species*, we readily admit, and we should be inclined to rank “the Christian Martyr,” amongst this honourable number. In the preface, the author gives us his motives for publishing his little tale, as well as for representing its scenes and events in so distant a country (Italy), and at so distant a period (the first century), and amidst all the superstitious rites and mythological absurdities of heathenism. He tells us, that he has for many years observed and lamented the effects of an exclusively classical education upon the young, and has endeavoured in this little work to show them the utter vanity and worthlessness of the religion, and—what they have often been taught too much to admire—the philosophy of Greece and Rome, contrasted with the purer system and divinely revealed doctrines of Christianity. For the execution of this design, we give it our decided approval. The style, indeed, is not that which exactly suits *our* taste; but the class of readers for whom it is designed, are by no means *hyper-critical* upon this point. We recommend it heartily, and wish it an extensive circulation amongst that numerous class of youth, who are going through the process of classical education.

LAMBETH AND THE VATICAN; or, *Anecdotes of the Church of Rome, of the Reformed Churches, and the Sects and Sectaries*. 3 vols. 12mo. £1. 1s.—We confess that this taking title, together with the attractive form in which the work is got up, led us to expect some gratification in its perusal. A glance at the editor's preface seemed to justify our hope, for that gentleman informs his readers, that “several years research among musty authorities,” have been devoted to the work—“many folios have been ransacked for as many articles”—together with “the treasures of the Bodleian, the British Museum, and some other public libraries in Great Britain.” But his laborious researches were not confined to the literary stores of our own country—no! this industrious editor resided long on the Continent, and keeping this his *magnum opus* always in view, he “gleans largely in the

Vatican Library, the Ambrosian Library, and the Royal Library at Paris”—and “he has thus assembled facts, not generally known, but which will be found at once curious and interesting!” Now, we can assure our readers, after an attentive review of these volumes, that they are chiefly made up of unconnected and unarranged scraps, which have been published again and again in the *Miscellaneous Varieties*, *Gleanings*, *Gossipiana*, &c. &c. of our periodical literature, and that there is every reason to believe, that the parade of authorities, which this veracious editor makes, is a mere *trick of the trade*, and that his laborious researches were confined to the use of a pair of scissors. But this is not the worst, for besides the unjust and caricature statements, which are given of the “Sects and Sectaries,” there are many articles in the work which horder so closely upon the impure and profane, that we should blush to read them aloud in any company.

These trifling volumes are published at a *guinea*, and those who are taken by their high sounding pretensions, will find them but a humble substitute for the *Percy Anecdotes* and *Joe Millar*.

A BRIEF STATEMENT OF FACTS, designed for the information of those who inquire—“What are these Methodists?” By V. Ward. Fourth Edition enlarged. 18mo. pp. 144. 1s. 6d.—Thirty-six pages of this little volume are occupied with an introductory history of Methodism—after which the author proceeds to answer the question in the title page, in its most extensive meaning, as to the doctrines, discipline, and character of the Methodists. Those, therefore, who wish for an accurate account of the Wesleyan system, founded upon the rules and statements of that body, will find satisfactory information in this cheap compendium.

CHRISTIAN CHARACTERISTICS; or, an Attempt to Delineate the most prominent Features of the Christian Character. By J. Lewis, Minister of Union Chapel, Islington. 12mo. 5s.—The substance of this volume was delivered by the author in a discourse at a monthly meeting of some churches in the northern district of the metropolis. Being requested to publish it, he enlarged it, and threw it into the form of essays. In this, we think, he did right, as we have no doubt many persons will read it in this form

who would have thrown aside a volume of sermons. The work is divided into twelve chapters. The first is introductory; the second treats of the necessity of the christian character to happiness; the third on the formation of the christian character, and the following are on the various graces mentioned by Peter, 2d Epistle i. 5-7. Faith—Fortitude—Knowledge—Temperance—Patience—Godliness—Brotherly Kindness, and Charity. Mr. Lewis's views are strictly evangelical, and strongly marked with that good sense and piety, for which he has long been known and esteemed. This work, besides, discovers a very considerable knowledge and discrimination of human character. As a practical work, suited to the various classes of christian society, we consider it exceedingly valuable, and beg to give it our warmest recommendation.

A SERIES OF DISCOURSES on the *Doctrine of the Millennium*. By David Bogue. 2 vols. 12mo. 9s.—We are glad to find that the valuable discourses of our venerable friend have reached a second edition. If any individual be entitled to be heard, we do not say with patience, but with confidence and high respect, on the subject of the future Glory of the Church of Christ—unquestionably that individual is David Bogue—a man to whom the world is more amply indebted, so far as exertions for spreading the Gospel are concerned than any person now alive, who had the sagacity to perceive, that society was ripe for a grand moral revolution, and the decision which was necessary for seizing the glorious opportunity which was presented of setting it agoing, and who has lived to see even his own most sanguine hopes more than realized. The substance of his experience, and of his future expectations, are compressed into these volumes, which we trust will be read with care by an increasing body of our enlightened and enterprising population.

REMARKS ON DUELLING; by George Buchan, Esq. of Kelloe.—This is a pamphlet, elegantly written, and comprising much information, as well as many passages of forcible argument, upon this important subject. The first part is devoted to tracing the origin and progress of the custom among the several nations of Europe. The author next proceeds to argue the question upon various grounds. This is followed by a series of observations, on the principal topics

of defence—urged by the counsel for the defendant, on the occasion of a late duel in Scotland; and the subject is closed by an inquiry, as to “Whether any, and what remedy can be found for so glaring an evil?” The “Remarks” lose nothing of their weight, from the author's avowal of having formerly been a decided advocate for the necessity of the practice.

The argument as to the moral defensibility of duelling, may be reduced within a very limited compass; and it is in this light that the subject will generally be viewed. The first point to be ascertained is, whether it is lawful to take away life, under any other circumstances than in prevention and punishment of murder. If it be said, No, the question is at once decided. If, on the other hand, it is replied, that it may be extended to the punishment and prevention of mere insult, or other injury not affecting life, then it is assassination, not duelling, which is defended; for if only one of the parties (as is often the case) has committed the crime incurring this penalty, only one should be exposed to the punishment. Thus not duelling, but assassination, is defended. Those who defend the practice in a moral point of view, being ashamed of the result of their own principles, think to soften it down into a shape less heinous, by increasing the wrong of the injured party, and affording the guilty one a chance of escape!

Mr. Buchan has laid down the law upon the subject fully and perspicuously; and is entitled to thanks for having examined and reasoned upon it, with a liberality which cannot be otherwise than agreeable to all ranks, and which, we would hope, may prove extensively useful.

THE NATURE AND LOVELINESS OF YOUTHFUL PIETY; a Sermon addressed to the Youth of Olney and its Neighbourhood. By James Simmons.—In this sermon, there is much pious and fervent exhortation, and the subject itself is well explained.

SCRIPTURE NATURAL HISTORY of Birds and Insects, with Reflections, designed for the Young. By Henry Althaus.—This is a highly interesting compilation. A wood-cut is given of each bird and insect; its appearance and special propensities are detailed; and an anecdote (sometimes more than one) is furnished concerning it. Next, are gathered various scripture passages,

wherein it is referred to; and after these follow reflections upon them. Many of the most beautiful and sublime figures in the sacred writings pass through the minds of most hearers, and, perhaps, of many preachers, totally divested of their energy, from the mere want of acquaintance with the objects from which they are drawn. No plan can be better calculated to remedy this, and secure full effect to the bursts of inimitable poetry with which the Bible, and especially the writings of the prophets, abound, than this; and therefore it is not to children only, that this work may be recommended, but to all who would truly appreciate what they read. We cannot refrain from expressing a hope, that the circulation of the work will warrant the author in extending it to the other tribes of the animal, and even vegetable creation.

THE JUVENILE PREACHER and Catechist; or, Sermons to Children, with Questions for Examination. By J. G. Fuller. 1s.—This is a very excellent, and likely to become a very useful tract.

QUERIES, addressed to those who deny the Doctrine of the Trinity, and the Atonement of Christ; to which are added, some Remarks on "Fripp's Summary View of the Evidence for the Truth of

Unitarianism." By W. Carpenter. 1s. 6d. —Much scriptural evidence in small space.

QUESTIONS AND ANSWERS, upon Watts's Divine and Moral Songs for Children; with practical Remarks, &c. &c. By the Author of William and Joseph, &c.

#### PREPARING FOR PUBLICATION.

A new Edition of Howe's Discourse on the Redeemer's Dominion over the Invisible World; to which is prefixed a Short Account of the Author, &c.—A volume of Sermons on Religion, by the Rev. J. Burder; in which, after delineating the leading features of those Systems which he conceives to be erroneous, the Author adduces Proof of the Truth of Christianity, and gives a Statement of its Principal Doctrines, concluding with an earnest Appeal on its behalf.—Memoirs and Poetical Remains of the late Jane Taylor; with Extracts from her Correspondence. By Isaac Taylor, Jun. 2 vols.—An Inquiry into the Principal Question at issue between the Baptists and Pædobaptists, on the Subjects and Mode of Baptism. By John Munro, Knockando. 1 vol. 12mo.—An Annual Work is announced under the title of JANUS. The Prospectus states that the most distinguished literary men in the kingdom are engaged in the undertaking. It will consist of Tales, Essays, Illustrations of History and Antiquities, Sketches of Life and Manners, &c. &c. Post 8vo.

## RELIGIOUS INTELLIGENCE.

### NOTICE RESPECTING CHINESE METAL TYPES.

It is to be hoped and presumed, that the interesting intimation given by Dr. Morrison, in his late publication, the Chinese Miscellany, of the importance of using metal types, in the various productions of the press, which must for the present, and probably for a long time to come, form the only medium of intercourse between Europeans and the "Chinese Language Nations," will not be suffered to pass disregarded.

Whilst it must be evident, that the undertaking will require much labour and considerable expense, it is pleasing to find that Divine Providence has apparently prepared, at the present moment, some peculiar facilities for its accomplishment.

A few individuals, who feel the importance of the object, and who are desirous to avail themselves of the aid of Dr. Morrison, while he remains in England, in effecting it, have undertaken to make the necessary inquiries, and it is hoped will shortly be prepared to lay the results before

the benevolent public, as an object highly worthy of their countenance and liberal support.

The intention of the present brief notice, is to assure those, whose minds have been attracted to the subject, (and it is presumed that the number of such is not small,) that it will not be neglected, and to invite communications of useful information, and promises of support from those friends who are ready to promote the design.

Dr. Morrison, and the Treasurer and Secretaries of the London Missionary Society, will be happy to receive such communication.

### MISSION TO THE ABORIGENES OF NEW SOUTH WALES.

Many of our readers know that the esteemed Deputies of the London Missionary Society, Messrs. Tyerman and Bennet, have resolved to commence a Mission to the wretched natives of Australia, who, though thinly scattered over a vast country, are supposed to amount to near three millions of people. By letters



and papers just arrived, we are happy to learn, that the Governor, Sir Thomas Brisbane, has liberally granted a tract of 10,000 acres of land to the Society, in order to give effect to the plans proposed for instructing them in Christianity and civilization. The site is called *Reau's Mistake*, in the neighbourhood of Newcastle, and about 40 miles from Sydney. Mr. Threlkeld, who has kindly undertaken the Mission, has returned from a tour of observation, and reports most favourably of the spot, and the natives are pressing anxious for his residence among them. It is supposed, that a settlement of 300 will be immediately collected. Messrs. Tyerman and Bennet are likely to continue at the Colony till the Mission is established.

ACCOUNT OF THE PROTESTANT WORSHIP  
AT ROME; IN A LETTER TO THE EDITORS  
OF THE ARCHIVES DU CHRISTIANISME.

(Translation.)

Rome, 19th January, 1825.

GENTLEMEN,—You request from me some information concerning the celebration of Evangelical worship at Rome; I hasten to inform you that it is now celebrated there in two languages; the English, and the German. The English were the first who had regularly organized Divine service here; the religious spirit which generally actuates their nation, incited them to do so, and the vast number of them who sojourn here, put the means easily within their reach; hence the English worship conformable to the Liturgy of the Anglican church, has already been established a good number of years; most frequently there are two services every Sunday morning and evening, but there is only a sermon, properly so called, in the morning. The congregation are sometimes as numerous as 500, and even more. It was formerly held in the interior of the city, in a private house, situated in the Avignon way (*Via degli Avignonesi*); but this winter it has been moved to another place, without the Gate of the People (*Porte du Peuple*). This change appears to me advantageous, as well because the former place was not spacious enough to hold all who wished to join, as also because the crowd of carriages which met in a narrow street, at the hour of worship, attracted, in such sort, the attention of the people, that it might have been the occasion of trouble, and have furnished a pretext for the prohibition of these religious assemblies: up to the present time it has been deemed preferable to appear ignorant of them.

The worship is not under the direction of a resident clergyman, but measures have been taken, by which there is at Rome, every winter, a minister of the English church, who conducts the worship during his stay; and as it frequently occurs that many ecclesiastics meet, they then divide

the duty. From this results a rapid succession of preachers, but this circumstance, by reason of the changes which also happen among the hearers, has not been attended with any disagreeable consequence; on the contrary, it has afforded opportunity to a greater number of heralds to announce the news of Jesus Christ, and him crucified.

The German community is of considerably later date, having only existed since the summer of 1813, under the protection of the Prussian Legation. Its organization was brought about by the sad examples that had been witnessed of the frequent returns of German Protestants to the Catholic church, a return which may be attributed, at least in numerous instances, to their ignorance of the true doctrine of their own church, or in other cases, it may be to the desire which they might feel to engage in public worship, and when sick to receive those religious consolations, which they took from the hands of Catholic ecclesiastics, rather than be wholly deprived of them. The sickness of a Prussian Protestant of elevated rank having, in 1818, furnished a new proof of the activity with which the Roman Clergy seek, in such cases, to gain proselytes to their church, Counsellor Neibuhr, then Prussian minister at the Papal Court, thought it his duty to persuade the king to attach a chaplain to his Legation at Rome, and to unite in a body, under his protection, all German Protestants residing in that city. In consequence, Mr. Henry Edward Schmieder came, in that capacity, to Rome, in June, 1819, and the first Protestant worship in the German language was celebrated on the 27th of the same month, in a hall prepared for that purpose, in the palace of Ursin, (*Palais d'Orsini*), the ancient Theatre of Marcellus, (*Theatre de Marcellus*), then occupied by the Prussian Minister.

The German Protestants who dwell at Rome, form, since that time, one church, not very numerous, it is true, the average number not exceeding a hundred members, and these frequently changing. The families of the ministers of Prussia, of Hanover, and of the Low Countries, are, as it were, the centre of this little flock; to them are joined divers artisans, whose employment leads them to sojourn here for some years, and I have known not a few who derive real benefit from their connection with our Society. Since the departure of M. Niebuhr, the worship has been celebrated in the Buffarelli Palace (*Palais Buffarelli*), near the capital, where the resident minister lives, in a large hall on the ground floor, which is furnished after the manner of a chapel. The distance from any noisy passage is extremely favourable for the situation.

The service is performed every Sunday

and holyday at ten o'clock in the morning, and at eight during the summer months. The new Prussian Liturgy has been in use since the first Sunday in Advent, 1822; the King of Prussia being at that time at Rome, led to its introduction. Besides the preachings on the Sundays, there was held in the chapel, after the month of March, 1822, meetings for prayer every Wednesday evening, at the close of which, the pastor explained portions of the Holy Scriptures, or developed the doctrines of the confession of Augsburg. Local circumstances having occasioned very few to attend these meetings, M. Schneider thought it was an intimation from the Lord to discontinue them.

When I succeeded that worthy minister, whom the German church at Rome considers as its founder, and whom it will ever remember with sentiments of affection and gratitude, at the commencement of the year, 1824, it appeared to me proper to meet in my own house twice a week, with those who felt the importance of joining in social worship, and had a desire to be more particularly instructed than they could be by the public worship. I employ these evenings to familiarise the members of my flock, who attend, with many theological points, which it is almost indispensable that Protestants here, surrounded as they are with Catholics, should be acquainted; the more so, as some Catholics labour in an open and active manner to bring those over to their communion who have not formerly belonged to it; an activity for proselytism being there displayed in unison with the greatest facilities for carrying it into effect.

The Lord has favoured these small meetings with his blessing hitherto. A catechetical instruction which I give on the Sunday afternoon, in the chapel, to the German Protestant working class, completes the enumeration of my functions. We celebrate the Lord's Supper every five or six weeks.

Attached to the church is a place where poor natives of Germany, who fall sick during their residence at Rome, are cared for at the public expense.

It remains, Gentlemen, to say a few words concerning the Protestant cemetery, situated near the Testacean Mount, (*Mont Testaccio*), at the foot of Caius Cestius' Pyramid, (*Pyramide de Caius Cestius*.) It is destined to all Christians, not Catholic, who die here. The most ancient traces of burying here, which can be found, reach back to 1766; that first burying ground is already filled with tombs, and since the autumn of 1822, it is in a new cemetery, quite nigh to the other, that we have buried our dead. It is at that period, that circumstances not devoid of interest, in the history of the cemetery at Rome, deserve to be detailed;

up to that period it was not encircled with a wall, nor defended in any manner from degradation; but was exposed to the ravages of animals which passed by, or were in the neighbourhood, and also to be wasted by the populace, who came at different times of the year, and particularly in the month of October, to celebrate their popular fetes on the Mont Testaccio. Notwithstanding these inconveniences, the government would not allow the erection of a wall. But while the question was agitated in 1822, in the Parliament of England, relative to the state of the Catholics in Scotland (Ireland), and a member having remarked on that occasion, that at Rome a safe sepulchre was not granted to the English who died there, this circumstance published in the Journals, excited a fear in the Papal Court that it might have an influence unfavourable to the deliberations, relative to the state of the Catholics of that country, and Pius VII. granted immediately permission to enclose the Protestant cemetery with a wall, and even promised to defray the expense. The new cemetery was thereupon encircled with a high wall, and a large ditch was digged round the old one, which was proposed to be walled at some future period: in fact, a wall could not be raised in that place, without intercepting the view of a part of Cestius' Pyramid.

Such was the state of things when Pius VII. died. New retardments presented themselves under his successor. The falling in of the banks had in a great measure filled up the ditch in such sort, that the tombs were not in sufficient safety. The Prussian Minister, in the spring of the past year renewed his applications, and obtained from the Pope authority to make a deep ditch round the old cemetery, to make it large, and built up the banks with a parapet, elevated above the level of the earth.

Subscriptions have been already obtained to a considerable amount for this object. The donations of his Majesty the King of Prussia, of divers Protestant Princes, and new subscriptions collected from strangers, particularly from the English, augmented it yet more, and the wall in question was constructed last summer under the direction of the Prussian Legation, who took care that a proper and equal distribution should be made to both cemeteries.

It is thus the Lord has permitted the bodies of Protestant Christians, who die at Rome, to repose in peace and security. May He vouchsafe also to grant to the sojourners there, the grace to enjoy, through his spirit, that spiritual peace which passes all understanding, and may He also increase in their hearts, that living faith in Jesus Christ, the Saviour of sinners. Will you, Gentlemen, will the Protestants

of France, join their prayers with ours, that this may be our privilege.

RICHARD ROTHE,  
Chaplain attached to the Prussian  
Legation at Rome.

#### BIBLICAL DISPUTES IN IRELAND.

In consequence of the Roman Catholic Priests of Carlow having got up a hasty and packed meeting, in which principles opposed to the circulation of the Scriptures, were asserted and maintained, the Rev. Messrs. Wingfield, Daly, Singer, and Hamilton, Clergymen of the Protestant Church of Ireland, united with the Rev. J. Burnett, and the Rev. W. Urwick, the Independent Ministers of Cork and Sligo, in addressing the following challenge through the public journals, to the Rev. Messrs. Clowry, Kinsella, M'Sweeney, Maher, Nolan, Cahill, and O'Connell, the priests who had been active in the business.

GENTLEMEN—In the spirit of the Divine commands, "Thou shalt love thy neighbour as thyself," and "All things whatsoever ye would that men should do to you, do ye even so to them," we now seriously address you.

There appeared in the Carlow Newspaper, of the 11th inst. an account of the proceedings at a public meeting held there on Saturday, the 6th of August, to consider the propriety of opposing the proceedings of the Bible Society. The advertisement calling this meeting, and inviting persons of all religious persuasions to attend, is dated Wednesday, the 3d of August, was printed in the Carlow paper for the first time on Thursday, the 4th, and did not appear in any Dublin print until the evening of Friday, the 5th. At a meeting, of which the inhabitants of Carlow and its vicinity had but two days notice; residents in Dublin but *twelve hours notice*, and of which persons in distant parts of the country could have had *no notice at all*; it was utterly impossible for us to have given that attendance there, which we should not have failed to have given, had we received timely information.

Being thus prevented by the short notice which the Managers of that meeting gave; from appearing there, we feel ourselves called upon publicly to protest against the positions then laid down, and the arguments there advanced in opposition to the unrestricted circulation and reading of the Holy Scriptures. Moreover, as at the recent Annual Meeting of the Carlow Bible Society, the advocates for the circulation of the Scriptures *carefully abstained* from entering into any discussion of the points at issue, both because it did not properly belong to the business of the day, and also because there were none of the Roman Catholic Clergy present to answer, we feel

ourselves further called upon, by the love and reverence we have for the Sacred Scriptures, the great Charter of our Salvation, and by the love we bear to our fellow men, to invite you, which we hereby do, to a full and fair discussion of the principal subjects at issue between the Roman Catholic Clergy, and the advocates of the Universal Circulation of the Holy Scriptures.

When Mr. Daly called for a similar discussion last year, Mr. Clowry replied, that he and his brethren would be always found ready at Carlow, but that they could not attend a meeting in Dublin. In order, therefore, to obviate any such objection, we propose, that the meeting to which we have hereby invited you, should be held in some convenient place in the town of Carlow, (in the Chapel if you prefer it,) on Thursday, the 20th of September next.

That the principal points at issue may be more clearly understood, and more maturely considered on both sides, we have embodied them in the following propositions, which we will be prepared, with God's grace, to maintain and defend.

I. That the Holy Scriptures of the Old and New Testament, as generally received by Protestants, not including what is usually called the Apocrypha, contain all things necessary to salvation, and constitute the only standard of revealed truth.

II. That the Holy Scriptures are the common property of all mankind, and that all men have a common and inalienable right to possess and to read them.

III. That as every man must give account of himself to God, and as the Holy Scriptures contain the principles by which his eternal happiness or misery will be determined in the last great day, it is both the right and the duty of every man to exercise his own judgment in the understanding of the Holy Scriptures.

IV. That there never was instituted by Christ, and that there does not exist, a permanent, living, infallible tribunal, for the interpretation of Scripture, and the authoritative decision of controversies.

V. That the privileges and blessings which Christ has conferred upon his church, do not belong exclusively to the Church of Rome.

VI. That the authorized English translation of the Inspired Scriptures, is free from dangerous error or wilful corruption.

The order of proceeding we propose should be as follows:—

1. An individual of each party to speak alternately.

2. The propositions to be taken up serially, and one proposition be discussed before another be entered on.—Only one speech and a reply, on each side, to be permitted in the discussion of any one proposition.

3. The meeting to commence at 10, and to adjourn at 4 o'clock each day.

4. That no resolution be proposed for the adoption of the meeting.

5. That reporters on both sides be in attendance.

6. That only fifty respectable individuals on each side be admitted, besides the chairman, the speakers, the managers and reporters; and that no ladies be admitted.

7. Admission to be only by tickets.

This arrangement, however, as to time, place, and order, to be subject, if deemed necessary on your part, to such alterations as may be agreed on.

In thus inviting you to a calm and well regulated discussion, we disclaim the idea of striving for any personal victory, or of interfering between you and your flocks: our only object is, the eliciting of truth, on which ever side it may exist, by affording an opportunity for full and mutual explanation.

We address ourselves to you particularly, as you have shewn yourselves to be the most determined, as well as among the most able of the opponents to the free circulation of the Scriptures; but we by no means wish to confine this invitation to yourselves; we leave you at liberty to avail yourselves of any assistance you may wish to procure, only providing that the number of speakers, on each side, be equal.

After all that has passed, you cannot decline so fair and liberal a proposal, without publicly abandoning the cause you profess to advocate.

In order to carry into effect the necessary arrangements for the meeting, to select a chairman, &c. &c., we have appointed three gentlemen to act on our behalf, who will cheerfully co-operate with a like number to be appointed by you; and on this matter we beg to refer you to Chichester Fortescue, Esq. No. 2, North Great George's Street, Dublin; to whom we request your reply may be inclosed.

With sincere and fervent prayer that the God of truth may be with us and guide us into all truth, we are, Gentlemen, yours, in sincerity,

Dated, 15th August.

{ E. WINGFIELD,  
ROBERT DALY,  
I. H. SINGER.

18th August.

{ GEO. HAMILTON,  
W. URWICK.

20th August. — JOHN BURNETT.

P. S. In consequence of the Rev. Mr. Pope's absence in England, for the re-establishment of his health, his reply, authorising his name to be affixed to this letter, has not yet been received, but there is no doubt of his cordial concurrence with the proposal.

August 23, 1825.

As there was no way of honourable escape from such a challenge; it happened most opportunely for these Roman Catholic Clergymen, that their Bishop, Dr. J. Doyle, was then upon his visitation, and with due official vigilance, he instantly addressed to them the following interdict, which, while it must strike every reader with the excessive puerility of its arguments, no one will be surprised that he commands his clergy to abstain from a public discussion with these tried champions of the Protestant cause.

Some folk are beaten till they know

What wood the stick's of by the blow.

Reverend and Dear Brethren— I have only heard of a challenge to dispute being published in the DUBLIN EVENING POST, wherein certain members of the Bible Society, in Dublin, propose to meet some individuals of our Clergy, in the presence of a select portion of the public, in order to discuss some question or questions previously agreed upon, and which are to relate, I suppose, to the religious belief of the parties to be thus engaged.

I need not remind you, dearest Brethren, of what is ruled by the Supreme Authority of the Church (see Ben. xiv. de Syn. Dioc.) with regard to individuals, unauthorised thereto by their Bishop, not entering into public disputations with persons maintaining heretical opinions; your own good sense, and the very nature of divine truth, as deposited by Christ with his apostles and their successors, show to you, that whatever relates to faith, morals, or discipline, should be regulated by those whom the Holy Ghost has appointed to govern the Church. I, therefore, bearing of the above challenge, wish to inform you, and all those concerned with you, that, having given to this matter what consideration it deserves, it is my wish that no such disputation as is above mentioned be had by you, or by any one of you, with the gentlemen alluded to.

As the obedience you owe to me is a reasonable one, it is just that I should state to you the grounds upon which I require of you to exercise it in this matter; and they are—First. Because the character of the Christian religion is PEACE; and the end of it, to establish peace and good will upon earth, as the means of fitting men for heaven. This end of our calling was announced by the angels at Bethlehem, when the humanity and benignity of our Saviour God first appeared; and it was repeated by himself, when he was about to leave us and return to his Father, in these words: "My peace I leave you, my peace I give you." To the establishment or preservation of this peace, the disputation mentioned would, in itself, and in its effects, be directly opposed.

Second. St. Paul says, "If any one be contentious, or fond of disputes, we have

no such custom, nor the Church of God." We would, therefore, deviate from the principles of God's Church, and the custom of the Saints, as well as prove ourselves unmindful of the Apostle's suggestion, if we became fond of disputes.

Thirdly. Because all experience has proved the justice and truth of Tertullian's remarks, in his book on "Prescription," wherein he says; that disputes with heretics weary the weak, create anxiety in the mind of others, and that the only thing we obtain by them is, to have our anger excited by their blasphemy. The reason assigned by him for this opinion is quite obvious; it is, that heretics despise authority which alone can determine disputes; that they disregard tradition, without which it is impossible to understand rightly that part of revelation which is written; and because they appeal to the Scriptures, which are mute, and cannot therefore decide. *In quibus (scripturis) incerta est victoria aut par incerta.*

Fourthly. Because no general principles, to which the questions to be discussed could be finally referred, can be agreed upon between the parties; for this reason, that the members of the Bible Society do not admit our Creed, nor have they any Creed of their own. They do not admit our Creed, for they accuse the Church of having decreed error, and of having been sunk in idolatry for upwards of eight hundred years: see the *Book of Homilies*. They also have long misunderstood that universal article of the Christian faith, as expressed in the Nicene Creed, amplified in the first Council of Constantinople, and which says, 'I believe in ONE HOLY CATHOLIC and APOSTOLIC CHURCH.' Nay, there is reason to apprehend that they have latterly endeavoured, though unconsciously, to dissolve the entire religion of Christ into a system of latitudinarianism, approaching to utter infidelity. They have no creed of their own; for, from the reports of proceedings which, on a former occasion, took place between you and them, it appears that they maintained errors the most opposite one to the other, and that, being invited to produce a common formula of faith, they were unable to do so. It also appears, that, though some of these men nominally belong to the Established Church, they disregard her discipline and authority, as it is laid down in the ordinance of the King, prefixed to the 'Articles of Religion,' as it is expressed or implied in the Articles themselves, and as it is recorded in the words of many of their prelates; they do so, by advocating an unlimited right for themselves and others to judge on all matters of religion, regardless of all authority. With such men, there can be no common principles to which they could be bound to adhere; or, if there were any, they could be departed from by them, as soon as their

opinions underwent a change; but in no case would such principles express a form of religious belief binding upon any others than those who might subscribe to them. You who are Catholics, professing a clearly defined faith, can never meet men who are thus tossed about by every wind of doctrine, upon a footing of equality. They may be worsted in argument, convicted of error, confounded at the exposure of their own contradictions or folly; but they alone can suffer—no one is responsible for their errors, no person need blush at their confusion, no man is a partner in their shame. Not so with you. If, through error, mistake, ignorance, or forgetfulness, you leave an objection unrefuted, or an aspersion not wiped away, such objection or aspersion stands recorded against your Church, and the chaste spouse of Christ suffers, in your person, from the blasphemy of her apostate children.

Fifthly. You are to avoid these disputes, because, by entering into them, you appear to call in question those truths which are already defined by the Holy Ghost and by us; that is, by the Bishops, the successors of the Apostles. You agree, as it were, to impanel a jury, of I know not what description of persons, to try the question, whether Christ is with us, teaching all days, even to the end of the world; whether the Holy Ghost has, or has not, taught our fathers all truth; whether we be placed by him to rule the Church of God; whether this Church be, or be not, the pillar and ground of truth; whether those whom we leave bound on earth be bound in heaven; or whether the gates of hell have, or can prevail against the Church; whether, again, this Church has been buried in idolatry for eight hundred years; whether, in fine, those who refuse to hear her, and who thereby despise Christ, and the Father who sent him, are, or are not, as heathens and publicans before God. The truths, Rev. Brethren, which would be thus subjected, as it were, to trial, are clear and incontestible: you yourselves have enforced them by much argument and great eloquence; and it is because they are immovable, and because your arguments in support of them are able, convincing, and unanswerable, that the members of the Bible Society wish, by inviting you to a renewed discussion, to turn public attention from the palpable folly of their proceedings; from the unspeakable evils which the principles they advocate have entailed upon society; from the frauds and impositions practised by persons connected with them; but, above, all, from the contemplation of that worst of all evils, the introduction and justification of Socinianism or infidelity—evils which flow immediately and necessarily from the recognition of an unlimited right in all



persons to discard authority, and to abide in religious matters by the single opinion of their own mind. No, Brethren! you have supplied to the Society at large ample materials for serious and deep reflection. Suffer men to digest them, to reflect upon them; and should error or heresy approach again to our borders, you will know how, and where, and when to repel it, lest it should creep like a cancer amongst our people.

Sixthly. You should not dispute with these men, in the manner proposed, because there is no tribunal on the earth competent to try the issue between you. The errors maintained by the members of the Bible Society regard either the primary articles of the Christian faith, or truths already defined by the Church. Both these classes of truths are immovably and definitely settled; God, or his Church, or rather both, have spoken; and, as St. Augustin said to the Pelagians, "The cause is concluded, I wish the error would at length cease—*Causa finita est, utinam aliquando finiretur error.*" There can be no new bearing, no new trial. The Church at Trent invited the heretics of the sixteenth century (those who broached or renewed the errors which are now revived) to plead their own cause before the Council. These blind and obstinate men refused to do so; but their cause was examined fully and dispassionately; sentence at length was passed, and the matter set at rest for ever. *Causa finita est.* It can never be revived; it hath seemed good to the Holy Ghost and to our Fathers so to determine. There can be no re-hearing of the case; there is no higher tribunal constituted by God; no one, or many, to whom a new issue could be directed for trial. "Whosoever does not hear the Church, let him be as an heathen and a publican." Those who are cut off on account of their obstinacy may complain, but there is no remedy for them but in submission. The Church may soothe, may explain; she may relax or alter her discipline, to favour their weakness, or to assist them to return; but the ONE FAITH she cannot alter: it is as simple, as immutable as God himself. You, Rev. Brethren, have often and well proved these truths. One argument alone is sufficient: "Going," says the Redeemer to his Apostles, and, in their persons, to those who lawfully succeed to them, "Going, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, commanding them to observe whatsoever I have given you in command, and, lo! I am with you till the end of the world." It is the worst of heresy, and a virtual apostasy from the Christian religion, to assert, that there ever was, or will be, wanting a body of men assisted immediately by Christ, and employed without

interruption or intermission in administering the Sacraments of God, teaching his commandments, and ruling throughout the world HIS ONE HOLY CATHOLIC AND APOSTOLIC CHURCH. It is the worst of heresy, and a virtual apostasy from the Christian religion to assert, that the gates of hell have ever prevailed against this Church; that is, that the pastors and people who compose it have ever, at any period, even for a single hour, professed error. You, therefore, cannot enter into a disputation which would seem to imply, that the opposite of what is here stated is even remotely possible.

Lastly, you should not contend, as is proposed, with men over whom a triumph could be productive of no permanent advantage; as individuals they may be learned and respectable, but as Religionists they are deserving only of your unmixed pity. They profess to be seeking for truth—this can only be found in the Catholic Church; and the faith which believes in it, as there propounded, is a gift of God—to be obtained, not by disputation, but by humility, alms-deeds, and prayer. The judgment of man is too slow and too unsettled—the objects of its investigation are too mysterious and too far removed—it may reason interminably and dispute, but it can never determine; authority alone can decide. "By the sun alone of the church," as Jerome observes, "all the streams or rivulets of error can be dried up." To ascertain the existence of this church; for the infidel, signs and tongues may be necessary; for a Christian the grace of his baptism, and the creed which he has learned at his mother's breast, is quite sufficient; and to such at least as are born and educated in these countries it must be quite obvious, if they be humble, pious, dispassionate, and not maddened with enthusiasm, that no sect or denomination of Christians existing in it (the Catholics alone excepted) have not separated themselves from the one Holy Catholic and Apostolic Church at a certain time, and for causes but too well ascertained; and as to the consequences of such a separation, it is not mine, whilst addressing you, to state them, or to give expression to that deep affliction which the consideration of them excites within me. I once was moved by such reflections, and by the love I bear to my brethren who are in error, (for whom, like the Apostle, I would willingly, for a time, be even an Anathema, or separated from Christ,) to suggest, through an eminent individual, not to a society, not to ladies and gentlemen, but to one of the highest states in the realm, a proposal for seeking to bind up that which has been broken—to heal that which is infirm, and to bring back that which has strayed; but the Spirit which was once sent to seduce Achab, has



been permitted to seduce many in this empire, and the term of his seduction has not yet expired; perhaps it will yet terminate, if it should, the means of conciliation and peace are at hand, if not, it is our duty to adore the councils of that God, whose judgments are inscrutable, and whose ways cannot be investigated.

Praying the Almighty God, Rev. Brethren, that he may keep our minds and hearts united in his love, and in the love of one another,

I remain your truly affectionate and humble servant in Christ Jesus,

J. DOYLE.

Given at Edenderry, on my Visitation, this 28th day of August, 1825.

P. S. Since I wrote the greater part of the above, I have seen the newspaper containing the paper to which this letter has reference, and it requires from me no further remark. You will continue, as hitherto, to labour along with me in the faith of the Gospel, by carefully watching every error that may be disseminated, whether by speech or writing, amongst our people, and by exposing and refuting them whenever they appear deserving of notice.

Not deterred by this charitable manifesto, the Protestant clergymen appeared at Carlow, on Thursday, 20th Sept., the day they had appointed, and the audience assembled in the Presbyterian Meeting-house, when Col. Rochefort took the Chair at half-past ten o'clock. Five hundred tickets were issued, and the demand after that number had been completed, was considerable. A platform was erected, which was filled with ministers, amongst whom were the Rev. Messrs. Singer, Hamilton, Daly, Digby, Burnett, and Urwick. The Rev. E. Wingfield commenced the business, by reading the challenge at length, which he did with an articulation and emphasis clear and impressive. The chairman inquired whether any Roman Catholic clergyman was present, and that if so, it would be necessary for him in compliance with the regulations of the meeting, to give in his name, and take his place upon the platform. The chairman paused, but the ominous silence testified how *prudently and implicitly* the Romish clergymen of Carlow had obeyed the interdiction of their ecclesiastical superior.

The Rev. J. H. Singer, then proceeded at the call of the chairman, to support the first proposition contained in the challenge, in which he was followed by the Rev. Messrs. Hamilton and Burnett.

The Rev. R. Daly then rose, and said, that he, and the other clergymen, who signed the challenge, were at their posts, but that, as no opposition was offered, they would not detain the meeting, by addressing the Chair. After Mr. Burnett had apologized for the absence of his friend, Mr. Pope, on the ground of in-

disposition, Col. Rochefort left the chair at three o'clock, and the meeting peaceably separated.

#### PROCEEDINGS OF THE NEW SOCIETY FOR PROMOTING CHRISTIAN INSTRUCTION IN LONDON, &c.

The above important Society, the formation of which at Albion Chapel was announced in this Magazine for July, has now commenced its labours in a northern district of the metropolis with the most hopeful success. Several preaching stations in very neglected neighbourhoods are secured, where most interesting congregations of the almost forgotten poor attend. Several hundreds of families are punctually visited, and receive the loan of tracts, and the Committee are solicitous to avail themselves of the use of Sabbath School Rooms, where eligibly situated, for evening worship, and also to employ agents, whose qualifications accord with the 6th Rule of the Society.

"That the preaching of this Society shall be confided to the accredited Ministers of London and its vicinity who may oblige the Committee with their gratuitous occasional services—to the Students of the Theological Academies of the metropolis, under the sanction of their tutors—and to those laymen whose talents and piety shall be attested to the Committee by some respectable Minister in connexion with the Society. That the visitors of both sexes shall be persons of known piety in communion with some Christian Society, recommended to the superintendent by the minister or officers of the congregation to which they respectively belong, all of whom shall be subject to the approval of the Committee."

The Committee trust, that while the churches of Christ, in almost every county in the kingdom, have Associations for the spread of the Gospel among their neglected populations, that the wealthy churches of the metropolis will liberally patronize a Society, which seeks to save those who perish at their very doors. Subscriptions or communications will be gratefully received by Thomas Challis, Esq. Treasurer, Artillery Place, Finsbury; the Rev. J. Blackburn, the Rev. J. Davies, and Mr. John Pitman, Secretaries, Pentonville.

#### IMPORTANT PROPOSAL RESPECTING CITY MISSIONS.

A gentleman, who has requested his name to be kept profoundly secret, has offered to THE HOME MISSIONARY SOCIETY, the sum of ONE THOUSAND GUINEAS, provided the Society will give Fifty Guineas for the first year, for each of the first twenty populous towns or cities in which organized operations shall be commenced, for the religious instruction of the poor, on the plan of the Society recently formed at Albion Chapel, for London; he wishes, where practicable, that Tent Preaching

shall form part of the plan. The operations of each Committee to be subject to the approbation of the Committee of the Home Missionary Society. The gentleman hopes, that the Society will recover the amount thus advanced, by the aid of the Christian public, and in that case he will bestow the one thousand guineas for its general purposes. The recent donation to the Society of FIVE HUNDRED POUNDS by an anonymous friend, has provoked him to make this kind and liberal proposal. Further particulars will be given next month.

#### MONUMENT TO JOHN KNOX AT GLASGOW.

It is to the honour of the inhabitants of Glasgow, that a monument to the memory of that illustrious reformer is now erecting on the summit of the Merchants' Park in that city. It is a Doric column, taken from the celebrated Doric Temple at Corinth, terminating with a statue of Knox twelve feet high. There are flights of steps on every side to a platform that surrounds the pedestal on which the inscription is to be placed. The whole height will be about 60 feet from the surface of the ground, which is on a level with the ridge of the roof of the Cathedral, and which, when complete, will have a commanding effect. The design and working plans have been liberally given by two Scotch architects, and the execution of them is entrusted to artists of known merit.

#### PROPOSED NEW CHAPEL IN THE KENT ROAD.

There is a large and increasing neighbourhood in that part of the Kent Road towards New Peckham, which already contains several thousand inhabitants, who are without the convenience of any Chapel or Sabbath School on the spot, and their distance from the different places of worship in the neighbourhood is also considerable. A Committee of 15 gentlemen has therefore been formed, to effect the erection of a chapel, capable of containing a thousand persons, where divine worship is to be conducted on the principles of congregational churches. They have received cheerful and cordial encouragement from the Rev. Dr. Collyer, W. Eccles, J. Townsend, G. Clayton, E. Steane, J. Chin, W. Orme, J. T. Barker, W. Chapman,

H. B. Jenla, and R. Davis, who recommend the attempt to the patronage of the public. A most eligible site is now offered, upwards of £600, have been subscribed, and the Committee beg to solicit the early assistance of their friends of the Gospel, either by loan or gift, that another commodious house of prayer may be secured for the use of the growing population of this metropolis. The building will be regularly invested in the hands of Trustees, as soon as it is completed. Subscriptions will be gratefully received by Mr. R. Devey, 21, Surry Square, Kent Road.

#### RECENT DEATHS.

August 21, after an illness of six days, the Rev. DAVID EVANS, aged 55, of Aberayron, Cardiganshire, a highly respectable minister among the Welch Calvinistic Methodists.

Died Sept. 1, at Cheshunt, Herts, the Rev. DAVID JONES, late pastor of the Countess of Huntingdon's Chapel, Swansea. He was much distinguished for his facility as a linguist, for his consistency as a divine, and for his faithfulness and affection as a minister. The Bible Society must regret his departure, on account of his valuable researches into the Breton language. He was the author, in connexion with another esteemed minister, of an Elementary work in the Hebrew language, which met with considerable success a few years ago, under the signatures of D. J. and T. K.

#### NOTICES.

*Wilts Association.*—The next half-yearly Meeting of the Wilts Associated Ministers and Churches, will be holden at Argyle Chapel, Bath, on Tuesday, the 4th of October. Mr. Goode, of Sarum, is engaged to preach in the morning, and Mr. Elliott, of Devizes, in the evening.

*Congregational School.*—The approaching election of scholars into this Institution being postponed to the 30th November next, the time for receiving the requisite certificates from those ministers, who may wish to place their sons on the list of candidates is extended to the 17th Oct. inst. Letters to be addressed to the Secretary, at Messrs. Heriot and Oldings, 110, Bishopsgate Street Within.

#### Answers to Correspondents, &c.

COMMUNICATIONS have been received this month from the Rev. D. R. Thomason—C. N. Davies—Jas. Turner—R. Chamberlain—James Kennedy—J. T. Dobson—J. Stratton—J. Bulmer—W. Orme—J. Blackburn—J. Arundel—J. Sibree—L. Cobbin. Also from H.—W. H.—J. Edmeston—A. Allan—J. S.—W. Ellerby—Inquisitus—X. Y. Z.

The article on Union between Presbyterians and Independents will appear. The communication from a Student of Chinese Literature is under consideration; but we have not yet had an opportunity of perusing the work to which it refers.—X. Y. Z. was too late for insertion this month.

We regret, that by an unfortunate oversight "Dunmow" is inserted in the head-line of our first article instead of "Yarmouth." The Rev. R. Frost of Dunmow is a grandson of the venerable subject of that memoir, which fact, we believe, occasioned the error.

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REV. S. HILLYARD.

*Bedford.*

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